

REFORMED CHURCH MESSENGER



THE UNION TEACHER TRAINING CLASS

The Rev. JOHN C. SANDERS, Marion, Pa., Teacher

Front Row, left to right: Mrs. Edna M. Biesecker, Mrs. Ida H. Byers, Mary L. Kaiser, Mrs. Louise S. Gipe, Hazel P. Garvin, Nettie V. Stull. Second Row: Earl W. Garvin, Harry L. Kaiser, Harry B. Shetler, Rev. J. C. Sanders, Reuben F. Daugherty, John A. Byers, Edgar G. Gipe. Third Row: Mrs. Mary C. Hovis, Mrs. Anna S. Garvin, J. Ralph Spangler, Margaret K. Coover, Martha R. Heckman, Blanch R. Seilhamer, Lula V. Garvin

I Saw a Rose

By George H. Lorah, Litt.D.

I saw a rose, so white its purity,
It seemed the Rose of Sharon looked at me,
And looking, forced me to this urgent
plea,—

O Rose of Sharon, would I were like Thee!

I saw a rose, so red it stained the air,
It seemed I saw my Savior's blood-drops
there,
Shed for my sins on Calvary's darksome
tree—

O Rose of Sharon, take my sins from me!

I saw a rose, so fragrant did it bloom,
It filled with perfume rare my living
room—

O Rose of Sharon, filled with life Divine,
Breathe on me 'til my life be filled with
Thine!

The Way to Live

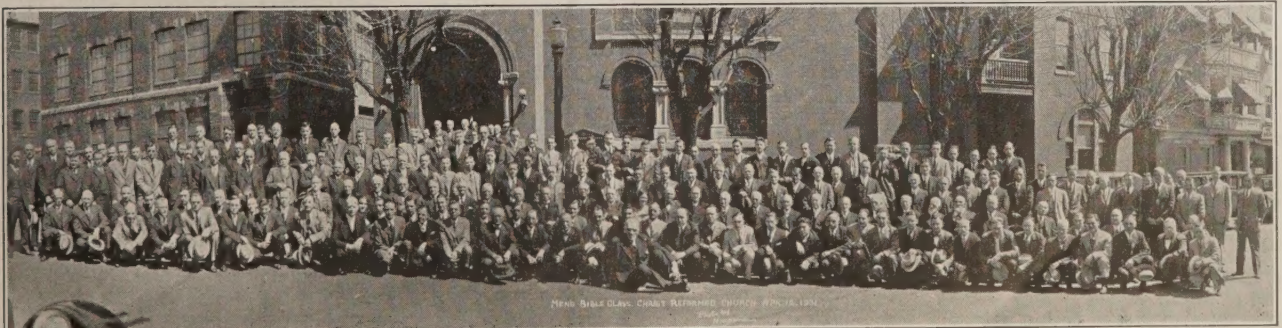
It is not what we preach and say,
By others, should be done;

By practice of the Golden Rule
Life's greatest joys are won.

So let us live the lives we preach
And help all of mankind;

The secret, then, of joyous days,
Right quickly, we shall find.

Martha Shepard Lippincott.



THE CLEVER BIBLE CLASS OF CHRIST'S CHURCH, Hagerstown, Md., Rev. H. A. Feserman, pastor.

This class, named in honor of Rev. Dr. Conrad Clever, long its teacher, has 200 enrolled, with an average attendance of 170 for May. The teachers are R. Paul Smith, C. C. Ditto and Pastor Feserman. See article in this issue.

PHILADELPHIA, JUNE 18, 1931

ONE BOOK A WEEK

NATIONAL DEFENSE

We are everywhere witnessing the strange paradox of the nations preparing for a disarmament conference in 1932, and at the same time piling up armaments as fast as they can. We sign pacts renouncing war and go right on getting ready for war. We set up world courts and build battleships at the same time. It is the great anomaly of history. When one calls the attention of the governments to this preparation for war after having renounced it, and having set up the machinery of peace, they will all tell you: "We are not preparing for war. We are simply building the means for national defense. We never intend to make war, but we must be ready to defend ourselves against other nations." When one asks them why they do not rely on the Pacts, Courts, Leagues and Treaties, they have all become party to, they will tell you: "We must have security and we dare not trust these new things yet. They are untried. And we are not quite sure of the other nations." And so it goes.

It is to this whole problem of national defense with all its implications that Dr. Kirby Page, editor of "The World Tomorrow," addresses himself in his remarkable and stimulating book "National Defense: A Study of the Origins, Results and Preventions of War," just published by Farrar & Rinehart, New York. The first part of the book deals with the causes of the world war, and here let the reader entertain no delusions as he begins these pages. Mr. Page will tell him the truth. There are none of those sentimental lies which were handed out in 1914-1918. As Mr. Page shows plainly the war grew out of frenzied nationalism—the same kind we are witnessing in Italy just now and which our superpatriots would arouse here if they could—imperialism, militarism—the same kind we are having waged upon us by the militarists in Germany, France and Italy at this time and which is being preached hard by our own warriors and some belated women's organizations! Chauvinism; Fear—every nation fearing every other and probably no one nation having any more

evil designs upon others than any other has—; alliances and so on. These are the things, Mr. Page tells us, with heaped-up armaments, which always go off, that brought on the war; and these are the things that will bring it on again. Neither does Mr. Page entertain any delusions about our entering the war. He shows a little more plainly—by documentary evidence—how near we were to going to war against Great Britain for her violation of the rights of neutrals when we suddenly went to war against Germany. He quotes Colonel House as saying that had not Germany violated her treaty with Belgium and begun her pitiless undersea warfare "it would have been at least doubtful whether we would have finally landed in the Allied Camp or in the Camp of the Central Power." When there is a war every nation is bound to enter it on one side or the other and as we saw in 1914-1918, nations that would have naturally gone into it on one side went into it on the other. It will always be so. War is a crazy thing and when it breaks out all the nations go crazy. There is little difference between a mad nation and a mad dog, so far as responsibility goes.

Part II of Mr. Page's exhaustive book is devoted to the results of the world war. It is a terrible picture and one with which we are all familiar, although I doubt if we quite realize the moral and spiritual damage the war did to the world. Mr. Page paints it in no mincing words. Everybody knows that war puts a moratorium on morality. Who expects the moratorium to stop with the war? The lying, thieving, killing, drinking, loose sex relationships, are going to go on—as they have been going on—for the last ten years.

In Part III we have a survey of the existing perils to world peace. They are, of course, to a large degree, the things that brought on the last war: Nationalism, Militarism, Chauvinism, Imperialism, and Economic Rivalry. Beside these, as existing perils to peace, we have war debts,

territorial disputes, racial antagonisms, and the hostility between capitalism and communism. Under militarism Mr. Page shows how both armament and military training keep alive the war spirit. The eternal hint of war which these things keep before the people, leads to war. To talk of war, even in terms of defense, is to hasten war. We do what we talk and think about. Under Chauvinism Mr. Page shows how our patriotic societies by identifying patriotism with fighting, and by making a fetish out of love of country, foster the war spirit. Some even go further and bitterly attack all who are working for international peace. It will surprise some readers to learn how many "statesmen" we have who are still shouting: "Uncle Sam can lick the whole world."

Part IV is a series of chapters suggesting methods of national defense for which we should all be working with all our will and strength at just this time. Here are the ways to secure national security: Build up the agencies of peace; Strengthen the will to peace; Transform the doctrine of nationalism; Abandon imperialistic coercion; Remedy international injustice; Tear down the war system. These things must be done if we are to save our civilization, for, as Mr. Page points out in a final chapter, the warfare of the future, if it is to come, will make the last war look like a kindergarten. It will mean wholesale slaughter and destruction. Of course, if the people want it,—and it will not come unless they do want it—we shall have to suffer the consequences, but for the sake of the innocent children, we who bring them into the world ought to wipe out the whole war system at once.

Mr. Page gives, at the end of his book "A Twenty-two Point Program for Patriots." There is not space to quote it here. It has been copied, I notice, in many daily papers. I wish it might be copied by every paper and I would suggest that some peace organization print it on a card and circulate it among schools and Churches.

Frederick Lynch.

FOLLOW SOFTLY

Miss Margaret Dambly Frank, senior in Goucher College, Baltimore, and a member of our First Church, Phila., was honored by having one of her poems accepted for the "New Anthology of College Verse," a project of "Harper's Magazine." Selection was made from 4,200 poems sent in from 300 colleges. Miss Frank's poem is as follows:

FOLLOW SOFTLY

Follow softly,
Here is sleeping
One who dared to dream relief.
Follow softly,
He would waken
At the stirring
Of a leaf.

Follow softly,
No, we dare not,
None should rouse him to his pain,
Save the hand whose touch might lift him
To renewing
Joy again.

So go gently,
Lightly, slowly,
Only he should dare the waking
Who is solace for the grief.
Lightly, softly—
He must sleep!

IMPORTED BIBLE PRESENTED TO CEDAR CREST COLLEGE PRESIDENT

The senior class at the instigation of Dorothy Baeder, of New Rochelle, N. Y., presented to President Wm. F. Curtis on class night, June 3, a magnificent, stuffed cover Oxford Bible, printed in England and weighing 24 pounds, 6 ounces. Printed in large type and measuring 14 inches by 12, and having gold-edged pages, the volume has a powerful significance to both President Curtis and Cedar Crest as a Reformed Church College. The Bible, provided with a blue silk book-mark embroidered in gold, reads, "To Dr. Curtis for our Chapel, from the Class of 1931." It is marked at the seventh chapter of Matthew, that famous section of the Sermon on the Mount which begins, "Judge not that ye be not judged." This marvelous chapter which contains the essential ideas of the gospel of kindness and wisdom is read at all the important ceremonies at the college. Its words of wisdom have supported President Curtis during the past 23 years in the history of the college.

The Bible, presented by Ella Tribble, of Brooklyn, the class president, symbolized according to her statement the ideals of Cedar Crest. The money for the book was

secured from the accumulated sum realized by the girls' savings of five cents a week during the past years.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

The B. O. H. Circle of the Harrisburg District paid a visit to the Home. Over 50 persons were present representing a number of Churches. After holding their regular monthly meeting in the pavilion they visited the various cottages.

Miss Sara Mangus, Johnstown, Pa., a graduate of Lock Haven State Teachers' College, was elected kindergarten instructor for the Bethany School by the Heidelberg Township School Board. Miss Mangus comes to us with the highest recommendation.

The excavation for the Baby Cottage has been completed. The steam shovel has now been moved to the rear of the Main Building, where excavation has begun for the erection of the Service Building.

The following children have left the Home, having reached the age when children leave: Charles Gnau to Reading, Walter Gift to Reading, and Alice Marby to Sunset Hall, near Wernersville.

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to 1505 RACE STREET, Philadelphia.

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EDITORIAL

BUILDING BRIDGES

One of the most gracious and important of our human activities is the building of bridges of understanding between man and man, class and class, nation and nation. Nowhere is this more important than in America—made up, as our country is, of people from every kindred, tribe and tongue, and with a large percentage of foreign born citizens. Millions have come representing various backgrounds and traditions, and the process of Americanization means that all who have come with their different flags and banners should learn to weave them together into the Stars and Stripes. The best sort of immigrants have believed it to be their sacred duty to bring to their adopted country the very best their fatherland has produced in order to make America the treasure house and the dispenser of the choicest products of the world's civilization and culture.

The MESSENGER is glad in this issue to present an admirable article about a great man of the German race who felt himself in honor bound to lay upon the altar of his adopted country, together with his good name, the thankofferings that are of the spirit and have eternal values. This article about Dr. Rauch is peculiarly timely, both in view of the Rauch anniversary and of the movement for the establishment of a new and most significant department of German at Franklin and Marshall College, and perhaps no one was better fitted to write it than our dear old friend and teacher, Dr. Richard C. Schiedt. In a recent personal letter Dr. Schiedt, in his characteristic fashion, painted this fine picture on "building bridges," which we are glad to transmit to our readers:

"In 1831 a number of brilliant German students who had sat at the feet of Hegel (George Wilhelm Friedrich Hegel), that merciless analyst, came to America, fugitives from the reactionary home government. Among them were John Augustus Roebling and Frederick Augustus Rauch. The former was the favorite pupil of Hegel. He also was an architect, an engineer, a musician and a philosopher. He was soon building canals. When he had to carry a certain canal across a river, he remembered a wire rope he had read about, made some for himself, and hung the aqueduct from a network of his wire ropes. After that, the Brooklyn Bridge was inevitable. With Hegelian tenacity he held his

conviction that bridges could be held up entirely by spider webs of steel cables. He sacrificed his life; so did his son, Colonel Washington Roebling. But in 1883 the President of the U. S. opened the bridge, and today the Hudson River Bridge, twice as large as the Brooklyn Bridge, will hang 3,500 feet of double-decked roadway in mid-air and over the bridge's towers, as they now stand, there blazes a sign: "Roebling Cables." While Roebling, the Hegelian philosopher, was contemplating building bridges across rivers, Rauch of the same school actually started with the same Hegelian tenacity to build a bridge across the Atlantic. Both had received their inspiration from the same source; the one applied his analytical training to technical ends, the other found ample opportunity for its use in the realm of the spirit."

* * *

"DICK" SHEPPARD'S FINE EXAMPLE

Dr. "Dick" Sheppard has shown many times the "impatience of a parson" with the rules and regulations of his own Church; but never has he done this more daringly than when he took part in the administration of the Communion according to the rite of the Presbyterian Church of England. This service was held at Crouch Hill Presbyterian Church where Dr. A. Herbert Gray is the minister. Dr. Gray conducted the rite until the bread had been distributed and then the two ministers changed places and Dr. Sheppard set apart the wine and carried the service through to its close. (The *Church Times* (Anglo-Catholic) calls this brotherly action a "serious scandal.") At the evening service Dr. Sheppard preached. He explained that he had accepted the invitation of his friend, Dr. Gray, before he had resigned his position as Dean of Canterbury. He did not wish it to be said that he had waited until he had become a kind of free-lance in the Church.

"Why did I take part in your lovely and simple service this morning?" he said. "First, because you invited me to come; and, secondly, because my conscience would not allow me to stay away." From Psalm 51:12, the ex-Dean preached a characteristic sermon. "We of the Churches," he said, "are criticized not because we are so like our Master, but because we are so unlike Him. Our real trouble is that we do not take Christ seriously. The older I get,

the more certain I become that Christ's way is the only way. The beginning and the end of Christianity is simply this—the following of Christ in uncorruptness of living. I want to see the laity in every Church thoroughly discontented with things as they are—discontented because what is is not good enough in the face of what might be and what ought to be.”

—H. W. PEET.

* * *

IS THERE NO LIMIT?

From time to time we are moved to wonder just how much the American people will stand at the hands of advertisers. Bombarded as they are, not only in the public prints but also on signs which so often deface our highways, and by radio broadcasts which commercialize in a disgusting fashion that marvelous invention, the people of this country seem to be sorely tried, and one cannot help hoping that in this case patience may cease to be a virtue and some drastic action may be called forth to remedy a condition that is becoming increasingly aggravating. To be sure, many have found that advertising pays, and that is the reason they are willing to go the limit in trying to make folks believe what no man in his senses could possibly believe, in the interests of the particular brand of goods they desire to “put across.”

The other day a Western Union messenger in uniform distributed through the offices of this building a form message printed on a telegraph blank calling on the recipients to come and see a notorious screen play in a local theatre. The message, signed “Millie”, was as follows: “Do you believe in a double standard of morals, one for men and one for women? I think it is the bunk after the way I have suffered from men love-cheaters. Now I am having my fling just as men do. Men make me laugh. Treat 'em like tramps—they are all alike: that is my motto. See me and learn my story on the screen.” Is hokum of that sort to be permitted to follow us even into our offices and homes?

The *California Christian Advocate* called attention to the profits of \$43,000,000 made by the Tobacco Trust during the “hard times” year of 1930, when the business exceeded that of 1929 by 40 per cent. In addition, it paid its president a salary of \$2,380,000. And as this journal says, “Its campaign to put a cigarette into the mouth of every man and woman is evidently meeting with splendid success, and the managers of the movement seem to be extending their movements to the younger generation.” An editorial in the *Epworth Herald* put it thus: “In one generation advertising has transformed a certain poisonous weed from a coffin nail into a throat lozenge.” In fact, we are being made to believe that, no matter what ails you, the sum of all wisdom consists in reaching for another cigarette. The oft-reported judgment of Barnum, the showman, that “the people like to be humbugged,” seems to be finding renewed justification with the passing of the years.

* * *

FOR YOU AND YOUR “WET” FRIEND

THE MESSENGER agrees absolutely with the contributing editor of the *Christian Advocate* when he says: “If you are determined that the nation shall be as dry as the Constitution and want to do something toward that end, you will buy at least two copies of *Prohibition and Common Sense*, by Dr. Earl L. Douglass. You will keep one. You will give the other to the most militant foe of the Eighteenth Amendment you know. Much has been said about the need of a campaign on education on this whole subject. There has been a loud call for a book which would present the facts in such an arresting manner as to have a strong popular appeal. *This is the book.*”

Dr. Douglass, who is a Mercersburg man and a member of the Board of Regents of the Academy, recently came from the pastorate of the First Presbyterian Church of Poughkeepsie, N. Y., to take charge of the Summit Presbyterian Church of Germantown. He has been a close student of this subject for years and the candidness and clarity of his spirit is obvious on every page. Dr. Paul Hutchinson dedicated his recent book to Dr. Reinhold Nie-

buhr, “who is not afraid of a fact.” We somehow feel that the same tribute can be paid to the author of *Prohibition and Common Sense*. It will be difficult for any honest man or woman to escape from the cumulative influence of the stubborn facts he so masterfully sets forth. Dr. Douglass does not, at any point, underestimate the difficulties in the road or the amazing resources of the enemy. He regards the present “Wet” leadership as both rich and able. Large as have been the sums of money raised by them in the past, they very frankly state that they stand ready to raise even larger funds in the future. “Over half this money,” says Dr. Douglass, “is given by seven of the richest men in the country, from whom even these large amounts are trifling. They know how to raise money and they know how to spend it. . . . In dealing with the Association Against the Eighteenth Amendment, the Drys are confronted by men who are out to wreck Prohibition, who have plenty of money for the campaign, who are on quite intimate terms with the representatives of the outlawed liquor traffic, and who look upon repeal as the greatest scheme yet proposed for reducing the income tax.”

But we need go no further. Get this book and study it for yourself. It is published by the Alcohol Information Committee, 150 Fifth Avenue, New York City, of which Prof. Thomas Nixon Carver of Harvard is President, Prof. Irving Fisher of Yale, Chairman of the Board, and many distinguished economists and business men in the membership. If you really want the truth, don't pass this up.

* * *

“GOD OF OUR FATHERS”

Our Memory Hymn for the month containing Independence Day is naturally a challenge to patriotic duty, a reminder of the solemn responsibility that goes with the high privilege vouchsafed to us as a people. What more fitting words could be chosen as the prayer of our hearts than are to be found in Rudyard Kipling's “Recessional”? If it is a bit longer and more difficult to master, remember that this is one of the great poems in modern English literature, and it well repays anyone to study it and make it his own. We know how difficult it was in the hey-day of prosperity to remember our utter dependence upon the God of our fathers. In these more difficult times it ought to be easier to overcome the temptation to put our trust “in reeking tube and iron shard,” and to indulge in “frantic boast and foolish word.” But who among us will say that our people are as thankful to our Heavenly Father as they ought to be or are according to Him His proper place in the nation's life? Who will dare to say that we need not join in this cry of contrition:

“Lord God of hosts, be with us yet,
Lest we forget, lest we forget!”

* * *

A SOLEMN PROMISE

That was an impressive spectacle in the Albert Hall of London, on the eve of last Armistice Day, crowded to the doors with a multitude who had come to engage in a sacred ritual of remembrance and to contribute to the support of the funds for the care of ex-soldiers. What made it new in the celebrations of Armistice Day was that thousands took a solemn vow, after it had been read by Dr. Frederick W. Norwood, of the City Temple. It was as follows: “I promise for the sake of the humanity that has suffered, and the humanity yet to be, to take henceforth my part in the prevention of war and the promotion of peace.”

Is there a follower of Jesus Christ anywhere in this whole world who could refuse to join in that solemn vow? Might it not well be adopted and repeated in our Churches, our schools, and our Christian homes as a pledge of allegiance to the Prince of Peace?

But just how can you best do your part in preventing any more wars and in promoting the peace of the world? It seems that every law of logic and common sense would impel us to reply that we can do this best by *thinking peace, praying for peace, believing in peace, and preparing for peace*. This is certainly in accordance with the Scriptural counsel that we shall “seek peace and pursue it.” But, alas,

many others continue to believe that even in times of peace we should "prepare for war," and some of them become so obsessed with the basic necessity of preparedness for war as a patriotic duty, that they have little time or inclination to develop the spirit and the institutions which tend to remove the danger of war and to further the cause of permanent good-will among the nations. Moreover, most of those in positions of authority seem to suffer from this obsession.

The American Secretary of State is about to visit some of the nations of Europe to help prepare the way, it is said, for the success of next year's Disarmament Conference at Geneva, but in a radio address on June 9, he reveals that his expectation of gratifying results is apparently quite limited. "The brute inheritance of the human race is stubborn," said Mr. Stimson, "particularly in our attitude toward men and races who are strangers to us and different from ourselves. But surely, though slowly, this inheritance is being overcome." The Secretary said that until civilization has attained a much higher level than it has reached today, "the duty of national defense" would remain one of the basic duties, therefore, which a citizen must be ready to perform. "It is a noble duty," he said, "not because war is noble—for it is not—but because to the individual who offers himself and his life for the defense of others, the act involves a much greater readiness for self-sacrifice than any other possible act of citizenship. Military defense is not the only method of protecting a nation which should be cultivated by its citizens; nor is it the most important method." He concludes that, while we admit devotion to the cause of peace to be a "supreme duty," nevertheless, "so long as war and violence remain a hazard of this imperfect world," we must be prepared in case war comes to make the terrible sacrifice it may involve and risk all for the defense of our American institutions. He will be a great Christian leader indeed who can reconcile in any reasonable and logical fashion the requirements of Christian "world citizenship" with the demands of a militant nationalism.

* * *

IMPERSONALITY

A friend who had some rather disconcerting experiences in attempting to visit and minister to sick folks in public institutions wrote to us about it in this incisive fashion the other day: "My experience proves again the *hideous impersonality of hospitals*; people are not thought of as human beings, they are just rooms or cases which come—and go—and are forgotten." Far be it from us to make a blanket indictment. Practically all rules have exceptions. But the phrase "hideous impersonality" somehow sticks. Too often this is true of all institutions; it may even become true of a Christian congregation. And it is difficult for anybody to maintain an enthusiastic interest in any organization when he comes to feel that nobody in it takes a *personal interest* in him and his welfare.

Sometime ago we heard a man called to the pastorate of a certain Church say it is his policy to keep all his parishioners at a respectable distance and not show any special interest in any of them. If he carries out this plan, it is our conviction that he is headed straight for the rocks. It is proper, to be sure, to be as impartial as possible, but even Jesus was not able to treat all the disciples alike. There are some for whom you can do more than it is humanly possible to do for others. Moreover, the increasing difficulties of pastoral work, the multitude of concerns which take the people away from home and Church, and perhaps, too, the temper of our more urbanized era, have served to widen the distance between the pew and the pulpit in all too many instances. We have heard not a few folks complain that their pastor scarcely seems to know them, and they cannot feel that they mean anything to him except as parts in the ecclesiastical machine. This is "hideous impersonality" with a vengeance—far more reprehensible than cold-blooded treatment in a hospital. Addressing the Summer Conference of Ministers at the Phila. Divinity School, Prof. Addison Ewing declared: "It is time for us to do away with metaphysics and *get closer to the people*." Well, whatever you do with metaphysics, it is perennially timely

advice to cultivate that *personal touch and personal service* by which alone enthusiasms are born and friendships thrive through the years. Yes, by all means get closer to the people, to each one of them.

* * *

CIVILIZATION AT STAKE

Some of our foremost students of society are comparing present world conditions to those of the days of the Renaissance, the Protestant Reformation, and the French Revolution. The cataclysmal changes which have occurred in so many lands during the past decade are seen to be only the surface eruptions of a spirit underneath which is feverishly seething.

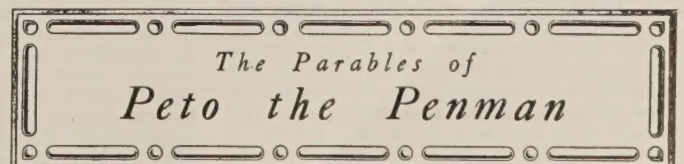
The recent encyclical of Pope Pius on social and labor problems, whatever you may think of the doctrines it proclaims, is a demonstration of the wide-awake attitude of the Roman Catholic Church. With regard to the urgency of the present situation, the Pope realizes full well that the Communist has somehow made himself "the prophet of the world's under-dogs," and that we cannot prevent the sweeping flood-tide of Communism merely by hurling expletives at the zealots who are promoting it so effectively and sacrificially.

Referring to the zeal of the sincere Communist and his willingness to undergo great privations in order to propagate his belief, Dr. Stanley High recently said: "We Christians do not associate our convictions with sacrifices of that sort. For most of us Christianity is a *part-time conviction*, reserved for special occasions, for times of crisis and hours of great material or spiritual need. It is not the central theme about which our lives are organized." The truth is that the heartbreaking social injustice of our time has not been taken very seriously by great masses of our Protestant people and, as a result, many are only too well satisfied with the status quo. It will require a heavy charge of spiritual dynamite to open the eyes of some of these self-complacent folks.

Senator Wagner of New York has recently sounded a timely warning when he declares that America must take the lead if the present day civilization is to be saved from destruction. "There is need," he said, "for a new prophet who can interpret the present economic depression in terms of human need and persuade the people that, *in a world of plenty, mass poverty is not only stupid but unjust*. Far too much in the hands of the very few, too little in the hands of the masses—none can deny that is an accurate picture of the present situation. None can doubt that, in that unreasonable inequality, flourish the seeds of instability and collapse. You may be sure of this: *The civilization we cherish will not endure in a world torn by war, distracted by hate, laid low by depression*. If we would conserve this civilization, we must take the initiative. We cannot wait until others, who see in it nothing of value, tear it up by the roots. *The next move is ours!*"

But all these yearnings for a new day of brotherhood are, in essence, demands for the application to all human relationships of the teachings and the spirit of Jesus. What we need is more and better religion. Christianity not only provides people with the idea of freedom; it also fits them for freedom and gives them grace to live like the sons of God. These restless and wistful millions can find rest and peace only when God's will is done in the lives of His children.

* * *



THE PARABLE OF THE OVERFLOWING CUP

A man of God out Detroit way asks a question about the shrinkage in the receipts of our Boards. In his moralizing he gives one reason for restricted incomes: the substitution of "the overflowing cup for the widow's meal barrel and oil cruse, whose last handful and drop she shared

with the prophet." This is a most aptly phrased thought as well as a correct diagnosis of the panicky condition of many who are beginning to grow apprehensive of next year's Meal, License Plates, and the new Topcoat. The Penman is not so anxious to expatiate on this telling comparison as to rescue it from oblivion and to pass it on for further Cogitation on the reader's part.

"Times are hard" is the monkey wrench phrase that even the rich and well-to-do fling into your favorite project and feel that it is sufficient justification for drawn purse-strings, and one to which the preacher man can't frame a comeback. Times are hard. Of course, that means that money is scarce. But it isn't! It is being hoarded and many men are withholding it from God. Savings deposits in banks are increasing. Drives for Community Chests in almost every instance show a larger budget than former

years—and go "over the top." While many are in need, others have more than enough. Men are still repeating the petition, "Give us this day our daily bread." But they act as though they were not expecting a favorable reply from heaven. Where is faith these days?

We all want the overflowing cup: that means plenty—and Then Some. We do not relish the empty cruse and the hollow-sounding barrel—let the junk man cart them away. But the hymn writer knew better, for he suggested that when the cruse is failing we rise and share it with another, so that scanty fare will make a royal feast for two. Easy 'tis to moralize about temple shekels and nothing comes of it; but it does remain true that he who withholds from God robs his brother and—himself. The Penman trusteth No Man when he speaketh unctuously about his depleted finances: somewhere in the offing there often hideth a Liar.

Will the Family Survive The Machine?

By WILLIAM F. KOSMAN, D.D.

It depends.

It depends on what the machine will do to marriage.

That it already has done some things to it must be evident to all. It has certainly postponed the age of marriage and rendered it less attractive to women in business and industry. In many cases, when marriage bonds are assumed, children are postponed or avoided. They are unessentials and, in the economic situation in which the average couple finds itself, would prove a burden. Thus, lacking youthful ardor and without root and sustenance, marriage often decays.

If marriage continues thus to be modified by the needs of the machine, the future of the family is precarious. On the other hand, if the machine can be socially controlled and made to under-gird marriage with the economic independence needed to free it from the fear of uncertainty and the dullness of penury and to set it amidst surroundings favorable to the rearing of children, the stability of the family will be greatly enhanced.

It depends on what the machine will do to woman.

History records what it has already done to her. For one thing, it has relieved her of her job as producer within the home. Once spinning, weaving, sewing and other productive functions were hers. With the coming of an industrial society these functions were transferred elsewhere and woman's career as producer within the home came to an end.

Furthermore, the multiplication of machinery halted the mass production of children. Children are not needed as once they were needed in the fields in an agricultural era and in the factory in the early days of the industrial revolution. Moreover, the increasing spread of the knowledge of contraception (itself an invention) makes it possible not to have them. The consequence is that the glory of bearing children, once the mother-woman's chief compensation, is waning.

Released by the machine from both domestic labor and the necessity of bearing numerous children, woman, in many instances, left the home and found opportunity for the exercise of her capacity in business and industry. Her exodus was assisted by economic necessity caused by low economic standards in industry. The effect this has had upon the family is patent.

Emancipated from some of the restrictions of family life, many women seem to want nothing short of complete freedom. A few years ago, the debating team of women at the University of California challenged the women of Stanford to debate the question: "Resolved, that the family is an unnecessary element in the prog-

ress of civilization." The president of the institution stopped the debate on the ground that the subject was indelicate. The mere proposal of the question, however, may be taken as a straw showing the way the wind is blowing in some feminine minds. If the family seems unnecessary to woman, the machine is at least one factor that has made it easy for her to think so.

ROSES

I wandered thru a garden
Where roses twined around;
All were sweet with perfume—
Some clustered on the ground.

Those roses all were nodding
As the breezes murmured by,
And drest in gorgeous raiment
Like a rainbow in the sky.

Some say that God is absent,
But verily I know,
It takes both God and sunshine
To make the roses grow.

No human hand could gather
From out of the blue somewhere,
The magic of the heliac
To paint such colors there.

Just God, the Mighty Ruler
Who's seen in Nature's glow,
Can thus ingraft with perfume
The roses ere they blow.

Harry Troupe Brewer.

Hagerstown, Md.

It seems to be a question merely of whether woman is to pursue her increasing freedom within the family or outside and apart from it. If she is to find it within the family, the machine, the very instrumentality through which her domestic security was disturbed, must be the instrumentality through which this will be possible. Our industrial civilization must assure the home financial income sufficient to enable the wife and mother to pursue home-making and family care as a "profession" equal in social standing and in opportunity for unhampered self-expression to the "career" offered her by business, industry and the arts. Or, if not this, the machine must be made to supply economic stability to the family to such an extent that the woman, within the home, can have "her work" or "career" apart from and notwithstanding the family and its cares.

To these alternatives, one other may be added: the somewhat difficult expedient of bringing the machine into the home. (See Ralph Borsodi's article in the "New Repub-

lie" about a year and a half ago.) If the machine can be taken out of the factory and installed in the home and a sort of domestic industrial regime inaugurated with the aid of cheap electric current, it may be that the economic stability of the home can be secured and a sphere of activity created in which feminine initiative can have free play. The possibility of this, however, seems extremely doubtful. Apart from these alternatives, woman must find freedom outside the family and, if so, the future of the family is "on the lap of the gods."

It depends on what the machine will do to the home.

As we have seen, the machine has deprived the home of its position as producing unit, thus at once greatly lessening its significance. It has taken men from the soil and deprived them of the ownership of land. It has introduced them into a regime where their destinies are controlled not by themselves nor by the forces of nature but by other individuals and by vast erratic, impersonal forces. It has made the home dependent upon the elusive job and the shifting supply of work and capital. All this cuts through the bonds that once held sons and daughters to the home.

Furthermore, the integrity of the family is constantly threatened by unemployment and the uncertainty of working conditions. This is strikingly exhibited at the present time when the most industrious and thrifty workers are unable to secure jobs. In this inherent weakness of our industrial system lies a source of danger to the family.

Making all due allowance for advances under industrialism, there can be no doubt that it has had a deleterious effect upon a multitude of homes. In spite of some high wages, it has created a low economic standard for the mass of workers. It has brought herding of immense populations into narrow quarters often under unsanitary conditions. It has created the evil of child labor. It has taken the mother out of the home at times when the home greatly needed her and has thus brought her economic and biologic and social functions into conflict.

If the home is to survive, the machine must be set to correcting the evils which it itself has created. It must be drafted to furnish the economic stability without which the real values of the home cannot be conserved. To this end it must provide social insurance against sickness, accident, old age and unemployment. Mothers must be increasingly assisted in the care of children. Better housing must be available. In other words, the machine must supply the material basis for an adequate home life for the family. Other-

wise it will prove at least one rock upon which it is possible, if not probable, that the modern home may break.

It depends on what the human spirit makes of the machine.

Of course, the machine is not the only factor concerned in the survival of the family. Certainly the failure of the romantic ideal of marriage and the waning sense of obligation to society and children

are factors in the current situation. Largely, however, the future of marriage, as well as the future of humanity itself, depends upon the motives that rule us and if the machine is master and life is subordinated to profit and greed, and cultural and spiritual values are neglected, the true family, which depends upon cultural and spiritual values, will founder and break. If, on the other hand, the human spirit lays

hold on the machine and makes it supply to the family sufficient economic undergirding to lift from it the fear of uncertainty and the weight of drudgery and to create within it the conditions of personal freedom, there will be provided the opportunity for a new ideal and a new reality within the family whose potency will transcend the family and effect for good all human relationships.

A Tribute to Frederick Augustus Rauch—On the 125th Anniversary Of His Birth

By DR. RICHARD C. SCHIEDT

The very generous gift of \$75,000, offered by the WYOMISSING FOUNDATION, represented by the well-known German-American philanthropists, Messrs. Thun, Janssen and Oberlaender, to Franklin and Marshall College towards the endowment of a Professorship of the German Language, Literature and Culture, recalls the distinguished services rendered by the first president of Marshall College.

The donors of this gift stipulated that the primary function of the new Professorship should be to renew and strengthen the cultural relations between America and Germany in the interest of international reconciliation, and since both Franklin College and Marshall College at the outset were established for the purpose of giving the German element in the new Republic the benefits of a higher education, and since in both institutions the study of the German language and literature was the distinguishing feature of the curriculum, Franklin and Marshall College was chosen by the Wyomissing donors with the approval of the Academic Council of the Carl Schurz Memorial Foundation, to be the beneficiary of their gift, with the understanding that the College would raise a like amount in order that the emoluments accruing from the total amount would be amply sufficient for the carrying out of the suggested plan.

In order to show that the donors were justified in their choice of an institution I can do no better than republish an address which I delivered twenty years ago at the unveiling of Dr. Rauch's portrait in the chapel of Mercersburg Academy. This address was first published in the Mercersburg Academy Alumni Quarterly (July 1911). But since this publication had only a very limited circulation and the edition has been exhausted long ago, I deem it advisable to republish the article in question, especially in view of the fact that it contains Rauch's philosophy of education, nowhere else to be found.

Among the formative forces which have moulded the educational ideals of our country the Mercersburg influences will always take high rank, and among the men who have given the wisdom of Mercersburg its characteristic stamp, FREDERICK AUGUSTUS RAUCH stands facile princeps. After the lapse of three quarters of a century his words still ring true and his heritage has borne rich fruitage. As we gather around the canvas on which a master hand has traced the lineage of his countenance, and call to mind what manner of man he was and how profoundly he wrought in the realm of the spirit, we recall the words which Goethe puts into the mouth of Athene when he undertook to relate the death of Achilles: "Alas that his beautiful image has vanished so soon from the earth which far and wide rejoices in the commonplace!" But we may say: Here is more than Achilles! Not a mere legendary hero. Not the son of the gods, nor the favorite of gods, not Thetis was his mother, nor has Athene protected him. Poverty and struggle was the lot of his youth, a meager existence the reward of

WEATHER AND LIFE

Lives are but days. Tonight
The sun set in a beauteous glow
Of gorgeous colors, red and gold.
The fairness of the day was marred
By thunder-clouds and storms of
dashing rain,
And even now the glory of the sun
Is seen thru showers that fall be-
times upon
The surface of the lake. So many
lives
Are tossed and torn by storms of
pain and woe.
The clouds of human hate, the
shadows
Of despair and gloom may overcast
The skies that brightest gleamed in
youth.
But with life's sunset comes the
golden touch
That colors all the troubles of its day
In beauties such as artists never
paint,
Nor lovers dream. Yet not all days
Are such as this, nor are all lives.

Some will have more of sunshine, less
of rain.
Or, never feeling warmth of cheer-
ing sun,
May run their course in sombre gray.
While yet
Maybe a perfect day will one time
close
In burst of tempest. Lightning, hail
and rain
May tell its tale.

So are men's lives. And as it needs
must be
Not every day shall follow plain
And not unlike the other. So does
the world
Require that many must the shadows
see,
While unto others are revealed the
glories
Of the full-orbed sun. So let us learn
Our part, and play it well, and say,
"God's will be done."

A. N. S. (written in 1911).

his manhood, a sickly delicate body his inheritance. But three great gifts had been granted him by a kind Providence: heroic courage, the friendship of great contemporaries, a keen and discerning mind.

His birth which occurred on July 27, 1806, in Kirchbracht, Hesse-Nassau, fell in the tumultuous times of Germany's deepest humiliation. As the son of a Reformed pastor in one of the less prosperous regions of the Fatherland, he very early became acquainted with the hardships of poverty and the heroism of self-sacrifice. The year of his birth witnessed the disastrous battle of Jena, when Napoleon's soldiers swept Europe with irresistible force, creating consternation everywhere, and paralyz-

ing trade and traffic throughout the continent. Rauch's childhood covered those distressing years during which the German states seemed to have lost their identity, and national consciousness had received its deathblow. But the young boy also witnessed the great natural resurrection, the creation of a new citizenship, the abolishment of serfdom, of many caste privileges and prerogatives. He had felt the thrill of enthusiasm that passed over his country with cyclonic force, when youths of town and village banded together to annihilate the common arch enemy and to rehabilitate the fair name of the fatherland. Those were the days that paralleled the great revolutionary epoch of the American colonies which ended in the establishment of a new Republic. Fichte's address to the German nation had fired the young men and women with a new and more fervent patriotism. Arndt's poetic appeal to his people to return to the faith of the fathers had aroused an intense religious ardor that filled the most earnest with a holy wrath for all that was low and mean, and stirred in them the noblest ideals and highest resolves for heroic sacrifice, for God, for home, and for country. If environment counts for anything, surely here were conditions most favorable for the growth of the finest type of manhood. Young Rauch was but nine years old—it was the year of the Corsican's final catastrophe at Waterloo—when he started on his responsibility upon his college course at the gymnasium at Hanau. It is a curious co-incidence that Germany's deepest political humiliation occurred during the golden age of her poetry, philosophy and philology. They made the chief impress upon her schools and universities. Just as in modern times the curriculum of our colleges and universities preponderates on the side of the natural sciences, and the majority of our young men specialize along the line of technical pursuits, so were at the beginning of the nineteenth century the classic languages, especially Greek, the chief means of a liberal culture. In Germany Lessing, Goethe and Schiller had aroused unbounded enthusiasm for Greek art and learning, the dry bones of the old formalistic philological instruction had been revived by the inbreathing of a new soul, and the new philology had become par excellence. The keenest thinkers of the age worshipped at her shrine. Young Rauch was attracted to it from the very start. He had caught the spirit of the master mind Wilhelm von Humboldt, the profoundly critical mediator between the linguistic and the poetic arts, the founder of the modern German gymnasium and the University of Berlin. We can hardly appreciate today what Homer and Aeschylus, what Greece was to those men—the highest ideal of aesthetic culture realized in a perfect and beautiful humanity. It meant something for the training of a brilliant mind, such as young Rauch's to be brought under the influence of the nascent enthusiasm for new national ideals in learning and for Pestalozzi's ideas in method. Hardly eighteen years old, he passed the very difficult entrance examina-

tion into the university with marked distinction. His early publications indicated how thoroughly he had entered into the spirit of his masters. From the pen of the youth came "A Latin Treatise on the Electra of Sophocles"; "The Identity of the Hindoos, Persians, Germans and Slavs, as Indicated by their Language, Religion and Manners"; "A Critique of Goethe's Faust", pronounced by Goethe himself in his "Conversations with Eckermann" as "one of the best"; "A Book on the Literature of the Indians and Persians"; etc. It meant a great deal more for the young college to be started in the new world to have an exponent of the ripest and finest thought of the old world for its founder.

But those early years in the gymnasium were not only spent by Rauch in philological mining operations. Something else had entered the classic centers of learning since thousands of young students had shed their blood for a rejuvenated fatherland, and thousands had returned with higher ideals and maturer purposes—it was the conviction that a true educational institution must be deeply rooted in the regenerative power of the highest moral ideals. On the field of battle they had learned that great leaders are absolutely essential and that true education begins in obedience. There they had suddenly begun to understand Tacitus and to comprehend the "categorical imperative" of Kant—a free and united Germany became the watchword of all youthful enthusiasm and the right of public opinion a new factor in national life. Fichte had started the new movement through his addresses. Heinrich von Kleist embodied it in his characters on the stage and Schleiermacher preached it from the pulpit. The universities of Jena and Giessen had become the centers of the new agitation, the others rallied around them. When Rauch entered the University of Marburg in 1824 his mind was matured far beyond that of the ordinary youth of eighteen, his soul was stirred to its depths by the serious problems of the times. At Marburg, Geissen and Heidelberg he devoted himself with great zeal to the study of theology and philology, including philosophy, so that, at the age of twenty-one, in 1827, he took his doctor's degree "summa cum laude" at Marburg, became a "privat doцент" or lecturer at Giessen in 1828 and professor extraordinary in the same university in 1830. In 1831 he was called to Heidelberg as professor ordinarius in philosophy, receiving the highest professional honor bestowed by German universities at the early age of twenty-five, thus completing a record which has only once been repeated, by the erratic genius, Friedrich Nietzsche. Before, however, Rauch could enter upon his work in Heidelberg he became involved in the great political upheaval of the times. The popular movement for a united Germany was threatened with failure, because it lacked proper leadership, and the princess seemed to have forgotten the promises made to the people; the government became suspicious of any and every enthusiastic demonstration of a political or semi-political nature and began to prosecute particularly the members of the patriotic student associations called the "Burschenschaften" because they still dared to dream of a united fatherland. The University of Giessen was particularly in disfavor on account of the predominance of the Burschenschaft element, and a man had been appointed as its chancellor who was known as the all-powerful arch reactionary, Baron Franz Joseph von Ahrens. He had sent pastor Weidig and other young noble patriots to prison because they still advocated what were looked upon as treasonable issues. Dr. Rauch publicly declared himself in behalf of the imprisoned men, true to the ideals of his youth, and was at once threatened with arrest. The situation had grown very serious, for imprisonment for political treason then meant life imprisonment or even death. On the advice of his friends and his father he fled to America.

Like Karl Schurz of later years, Rauch sacrificed for the sake of his convictions a noble career, a brilliant future, the happiness of his nearest and dearest relatives and friends. Such is the stuff of which heroes are made, to whom personal considerations are a very secondary matter, when great principles of righteousness are at stake. This very incident gives us the key to Rauch's character as a man. It explains the high tone of his teachings and philosophical system. It was undoubtedly a great calamity from one point of view but also a magnificent exhibition of the highest capabilities of true manhood which could not help but carry with it great blessings. It was a calamity to take ruthlessly a man out of an environment of which he had become such an integral part, that they seemed mutually indispensable; he seemed to be in direct line of succession to that galaxy of men, among whom

A DAY IN JUNE

A thousand strings of Nature are in tune;
For now it is a lovely day in June!
The laughing brook jaunts gayly down the vale,
Melodiously recites its gladsome tale;
Well mated robins chirp their keen delight;
For baby robins make their hearts so light.

No longer now are woodlands in their mood
Of deep and melancholy solitude;
The music of the soft winds in the trees—
Foretaste of heaven's music and its peace—
Dispels their deep and sombre loneliness
And puts to flight all sense of weariness.

A garden filled with flowers and perfume rare
Gives birth to reverent mood and grateful pray'r.
Each gentle breeze comes whispering in the ear
That something lives whose purpose is to cheer.
Whate'er the sound may be, whate'er the theme,
We turn to God and put our trust in Him
When thousand strings of Nature are in tune,
Whene'er it is a lovely day in June.

Herman J. Naftzinger.

Kant, Fichte, Schelling, Hegel and Schleiermacher were the great luminaries. Philosophy and theology had apparently lost one of their champions by right, Germany one of her most promising sons. While a student in Heidelberg Rauch had come under the special influence of the distinguished philosopher and theologian Charles Daub, the author of a work entitled "Modern Dogmatic Theology", from Schelling's standpoint. He was one of the few theologians at that time advocating a more positive religious faith and life. With him young Rauch was to work, shoulder to shoulder, on the religious structure of the new Germany, for his theological publications issued during his sojourn at Giessen had given high promise as to his positive stand and profound grasp of the new Christocentric principles superseding the long rule of rationalism and pantheism. But all these hopes were now shattered, when he turned his face to the New World. Before him lay the great ocean and an unknown land, where he had neither friend nor name. In the fall of 1831 Rauch arrived in America. Accidentally he drifted to Easton, Pa., earning a livelihood by giving lessons on the

piano, of which he was a master. In a marvellously short time, however, he familiarized himself with the new and strange environment, its language and its customs. The brilliancy of his attainments did not remain hidden very long. In quick succession he became professor of the German language and literature at Lafayette College and in 1832 head master of a classical school in York, Pa., which was, in connection with the Theological Seminary of the German Reformed Church, under the care of Dr. Mayer. His youthful vigor and enthusiasm brought new life to the whole institution. After having been ordained to the office of the holy ministry in the same year, he not only taught most of the branches in the preparatory school, but was at the same time professor of Biblical literature in the Theological Seminary. In the year 1833 he married a daughter of Mr. Loammi Moore, of Morristown, N. J., which step gave assurance that he would become a permanent citizen of the United States. With restless energy he threw himself into the current of his new life. Chiefly through his instrumentality the Classical High School was removed from York to Mercersburg and there elevated into Marshall College in 1836. Dr. Rauch became thus the virtual founder of old Marshall College. Though poor in endowments and insignificant in the number of its students and members of its faculty, the young president, like Mark Hopkins at Williams College, made it a dominant force in the educational and intellectual life of the nation. Here originated under Rauch's leadership and initiative what in the course of years came to be known as Mercersburg philosophy and theology.

To appreciate fully what that meant we have to know something of the educational policy prevalent in this country during the first four decades of the nineteenth century. When Marshall College opened with 14 students in 1836 Harvard College had just celebrated its 200th anniversary, the number of students enrolled was 233, and the faculty consisted of hardly a dozen instructors. In Yale and Princeton the numbers were still less and the income from their endowments amounted only to a few thousand dollars. In 1825 Union College of New York had passed Harvard and Yale in the number of its students, and for a quarter of a century it held the honor of being the largest college in the United States. This was due to the influence of its great president Dr. Nott, who for sixty-two years stood at the head of that institution and attracted students from all parts of the country. Union College was also the first one which modified the classical course and inaugurated the so-called optional system allowing the substitution of modern language and an increased amount of mathematical and physical sciences in place of Greek and Latin. But what was needed especially in those days was not so much expansion as impact, not so much enumeration of branches as enumeration of pedagogic principles. The psychology and political philosophy of John Locke had become quite naturally the ruling factors in our educational system; they breathed the spirit of the English revolution in 1688; they fostered the secular ideas of the great French revolution and Franklin and Jefferson had planned systems of education quite after the French pattern. What they lacked was a unifying principle. John Locke's "Essay on the Human Understanding" was the chief metaphysical text-book in all the American colleges of that time. It was to furnish the survey and guide in all matters moral and intellectual. The two main characteristics of his system are: (1) his craving to know and to speak the truth and the whole truth in everything, truth not for a purpose but for itself; (2) his perfect trust in the reason as the guide, the only guide, to truth. As a matter of common experience, however, we know that human reason is liable to incalculable variations and likely enough to ship-

wreck those who steer by it alone. He, therefore, on the one hand exaggerates the importance of one function of the mind and unduly diminishes the importance of the rest. In his scheme of education little thought is taken for the play of affections and feelings; and as for the imagination, it is treated merely as a source of mischief. Moreover, if true knowledge which Locke calls "the internal perception of the mind" can only be acquired by the exercise of reason then childhood must be excluded from the pursuit of knowledge and the only thing to be taught is the formation of habit. Locke was clearly an empiricist and the results of his system were only too apparent in the social and political status of the young Republic. Rauch, trained in the schools of Kant and Fichte, Schelling and Hegel, naturally found himself at variance with the fundamental teachings of the American college. However, he was open-minded enough to appreciate the strong points of the empirical system and went at once vigorously to work to write out his own system of thought best adapted to existing conditions. Although not yet thirty years of age, the number of his publications and their influence had become quite considerable, so that writing was to him a most agreeable occupation, and his articles in the leading journals of the day were widely read. He became the first important bridge-builder between the German and American thought-worlds. Dr. Nevin says of him in his "Eulogy": "He found himself impelled to attempt the work of transferring, to some extent at least, into the literature of his country . . . the life and power of German thinking generally, under its more recent forms in all that relates to the phenomenology of the soul. For this task he was eminently qualified—beyond all other scholars probably belonging to our land. He was at home in the philosophy of Great Britain as well as in that of Germany and knew accurately the points of contact and divergence by which the relations of the two systems of thought to one another, generally considered, are characterized. . . . Not only was Dr. Rauch familiar with American life and thought, but he had come to identify himself completely with us as a people."

Having discussed Rauch's philosophical system as outlined in his "Psychology" elsewhere, I shall today confine myself to a brief elaboration of his pedagogic principles as laid down in his addresses and wrought out in the curriculum of old Marshall College. The idea of education allows of a two-fold interpretation. In the **larger sense** education is the sum of all those external influences which determine the individuality and character of a man, especially his views of life and his modes of thinking. In this sense a man is educated by his experiences, his associations, his reading, and the buffets of Fate which befall him, his family, his nation and his age. But education in this sense is rather uncertain, indefinite and expansive and only few reach in this wise a definite goal after many dangerous and painful crises. Education should therefore not be left to mere accident but entrusted to the wise judgment and well wrought out plans of a personality, himself trained by the best ethical examples and well versed in the laws of pedagogic psychology, capable of chiselling the unformed image of human nature into perfection. Such is education in the **narrow sense**. This definitely includes both the goal and the process of education. The personality of the educator must point out the goal towards which the pupil is striving and make plain the path by which this goal is to be reached. But the realm of the future purposes of the pupil may either be one of possibilities or of necessities. The educator cannot know beforehand the **relative aims of his pupil**, whether the future sphere of his pupil's activity will be scientific, technical or social. His task, therefore can only be to equip his pupil in harmony with

the demands of the prevailing system of culture, with a manysidedness of ideas, with an all comprehensive **general culture**. Such a general culture offers to the youthful mind circumspection, productivity and freedom of intellectual activity; while a too early drill for a special calling will narrow the pupil's view, rob his mind of its freedom of activity and productivity and paralyze all later aspirations.

It is however different with the **absolute aims of the pupil**. This is not dependent upon any special talent, social position and individual peculiarities. It is one and the same for all, the development of **moral character**. The idea of the true and good and beautiful must be so presented that they become in all their purity the real objects of the will, that they constitute the innermost contents of the pupil's character and determine the center of his personality. Accordingly the final aim of all education should be the development of manysided and yet well balanced interests, keeping, however, constantly in mind the unity of moral character in which the entire mental development must be concentrated and harmoniously completed. The manysidedness of interests prepares the pupil for his specific vocation, moral character training for his universal human vocation. The means by which this goal is to be reached are: instruction, discipline and government. In this respect Rauch agrees with his great contemporary Herbart, perhaps the most illustrious educator of his age. But Rauch differs in his views of the modes of instruction and discipline. With Herbart instruction was hardly much more than an organized laddling out of concepts and ideas to the pupil, with Rauch it was awakening of intellectual self-activity, the enlargement of the pupil's cycle of ideas, the presentation of a quantity of ideas and concepts, which were on the one hand to arouse the power of distinguishing between values of the individual thought elements and on the other hand to produce the ability to combine ideas and to use the acquired knowledge for speculative and constructive thought-work.

Secondly, Rauch emphasized as over against the customary Lockean system, education as the training of will and heart, the deepening and enlarging of certain ideas to such a degree that they would arouse wholesome sentiments and call forth pure and clean aspirations. "The fortune of our lives," he says in his inaugural address, "and our government depends not exclusively on useful knowledge but on our character as citizens, and to form this character by cultivating the whole man is the aim of education in the proper sense." To this end he comprised under the term instruction anything which would essentially complement experience and social intercourse. Every purposeful occupation, which would enlarge the thought-world of a young man and awaken and clarify his sympathy for religion, for science, for art, for nature and society—any occupation whether in the class room, on the athletic field, in the laboratory, the museum, the art gallery, workshop, factory, field and forest, which strengthens and purifies the will, elevates the feeling and ripens character, belongs to the sphere of instruction.

But Rauch also deepened the idea of instruction, as it was but natural for a man of his insight into the profoundest psychological processes of life. Just as the older psychology assumed a conglomerate existence of independent psychic powers without a unifying bond, so also did the older pedagogy emphasize the development of specific gifts, the one-sided training for definite vocations in life, utterly forgetting the unifying bond which binds together all branches of instruction. In the old Lockean system every hour of the daily schedule had its own individual burden regardless of the 3 or 4 other lessons of the day. The result was that the larger portion of the acquired learning was mere-

ly dry bones, while heart and character remained untouched.

Over against this isolating and formal mode of instruction Rauch establishes his cultural and organic method by introducing an organic bond that should bring all the branches of instruction into sympathetic touch. This bond is his well wrought out system of philosophy, his trilogy of psychology, ethics and aesthetics. In his "Psychology," published in 1840, the first book of its kind on American soil, the first edition of which was sold within six weeks after its publication, he elaborates the idea that the organ of knowing is the whole man over against Locke with whom **reason** is the only organ of knowing and as such imperfect and limited. With Schelling Rauch believes in the oneness of life manifesting itself under the guidance of the Spirit by its gradual unfolding through a succession of faculties beginning in the senses and rising through attention and perception, through fancy, imagination and memory to pure thinking in the form of understanding, judgment, reason and will as the ripe fruits. Reading it today in the light of modern discoveries and evolutionary methods one is struck by its lucid style, usually not found in such books, the wealth of illustrations and the great familiarity of the author with the realm of natural science. It rendered splendid service as a connecting link in the curriculum of the new college, satisfying on the one hand the empirical, speculative and aesthetic interests of the mind and demonstrating on the other hand that all knowledge and skill must ultimately be a means of character-building. If Rauch had taught at Harvard his name would at once have been proclaimed from the housetops of our educational workshops throughout the length and breadth of the land. "Had he lived," says Dr. John W. Nevin, "a few years longer he would have lifted even the village of Mercersburg into the view of the whole land." That this splendid system of education was not universally adopted was, however, largely due to the fact that theological controversies absorbed henceforth the time and strength of the Mercersburg professors and college education was relegated to a secondary place. But methinks the time is not far distant when a new genius will arise in the educational world and proclaim these very principles as the only sure salvation from the impending doom of our modern Babel of eclecticism.

With such a system of instruction, discipline and government need only occupy a subordinate position. When instruction is education then discipline and education become merely helps, but so long as instruction lays only stress on theoretical knowing and education of the heart and character is assigned to discipline and government as the practical aids of education, as the old pedagogy had it, so long will the broad chasm between school and life remain unbridged. According to Rauch discipline does not consist in longwinded sermons or the distribution of rewards and punishments but in the wholesome mutual intercourse between teacher and pupil in the class room where thinking is stimulated and manly principles are established through lofty ideas which fire the heart and add wings to the will. This is not the place to discuss in detail the true functions of discipline and government in their mutual relations as laid down by Rauch; suffice it to say that he emphasized government, i. e., rules and regulations, as little as possible, while discipline with him is identical with the careful study on the part of the teacher of each individuality, as a pledge entrusted to him by God Himself.

As his pedagogy so also was his religion a quiet motive rather than a rousing passion. All those who knew Rauch describe him as a high priestly personality, as a high priest not only of the beautiful but also of the good, the honorable spirit of the Protestant manse resting upon all his work. A gentleman of the highest type, he

walked the straight path of salvation, no glittering evil ever enticed him, no failure ever discouraged him; he was a master in hope and a child in faith. The same lofty idealism permeates all his works. In his aesthetics he superseded Schlegel, in his ethics Kant and Fichte, over against Schlegel, the romanticist par excellence; he emphasized the necessity of a science of art, a philosophy of the beautiful to keep it within the proper sphere of truth which does not pay religious homage to outward forms; all that which was incongruous, bizarre and undisciplined in romantic aestheticism was unmercifully condemned in the new aesthetics. In the sphere of "ethics" Rauch encountered Kant's "categorical imperative" and Fichte's supreme "ego", both of whom identified freedom of the will with self-determination. He defined freedom of the will as harmony with the divine will, which is more than a mechanical obedience of the "thou shalt." Rauch's ethics therefore became pre-eminently Christian ethics in the practical sense of that term. It was the only respectable system of thought which gave positive hopes and practical ideals to an age of general confusion.

Alas, that such works had to remain unfinished torsos. Unceasing labor had overtaxed the author's frail constitution. Though firm and robust in his convictions he was gentle as a child in his manner, and as gentle as his walk among men had been so was also his passing away. In the early hours of the second of March, 1841, when not quite 35 years of age, his noble soul took its flight to its eternal home.

Every nation as well as every cause needs at the outset, above all, great thinkers to mark out the course of its history; but to pay full tribute to such men is a difficult matter. The splendid achievements of the great men of action can be more definitely and accurately formulated than the accomplishments of a purely philosophical mind. We therefore in the nature of the case fall short in our estimate of Dr. Rauch's services to this republic as well as to these institutions. His thoughts were his great deeds. They are the positive results of his sojourn among us, the monuments of his achievements, the lifeblood of our history. And I am happy to see his great thoughts, as they descended perhaps unconsciously from generation to generation worked out in concrete form of strength and beauty on the campus of

the new Mercersburg, and I congratulate you, Mr. President, on the marvellous results which have crowned your indefatigable labors in behalf of the education of the American boy. Surely the faith and aspiration of the mighty spirit who founded old Mercersburg College have not remained without their glorious reward. I congratulate you, Mr. President, on your spirit of loyalty and grateful appreciation shown towards the men who wrought here before you in the days of small things. Through the magic touch of the best artistic genius of the country and with the generous aid of your patrons you have called them to life again, and this last portrait is your master stroke.

May the benign countenance of Frederick Augustus Rauch henceforth look down from these classic walls as generations of students come and go, inspiring them with his lofty idealism, his profound sense of justice, his gentleness of manner and childlike faith in the eternal verities of our holy religion—and, above all, with his manly courage, the characteristic Mercersburg spirit ready to sacrifice glory and honor, kin and country, for freedom, for righteousness, for truth.

NEWS IN BRIEF

"GOD OF OUR FATHERS"

(Memory Hymn for July)

God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath Whose awful hand we hold
Dominion over palm and pine:
Lord God of hosts, be with us yet,
Lest we forget, lest we forget.

The tumult and the shouting dies:
The captains and the kings depart:
Still stands Thine ancient sacrifice,
An humble and a contrite heart:
Lord God of hosts, be with us yet,
Lest we forget, lest we forget.

Far-called our navies melt away,
On dune and headland sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget, lest we forget.

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Such boastings as the Gentiles use,
Or lesser breeds without the law:
Lord God of hosts, be with us yet,
Lest we forget, lest we forget.

For heathen heart that puts her trust
In reeking tube and iron shard;
All valiant dust that builds on dust,
And, guarding, calls not Thee to guard:
For frantic boast and foolish word,
Thy mercy on Thy people, Lord!
Rudyard Kipling, 1897.
John H. Gower, 1903.

CHANGE OF ADDRESS

Rev. E. D. Bright from Salisbury, Pa., to Thurmont, Md.
Rev. A. G. Lohman from Cincinnati, O., to 21260 Stratford Ave., Rocky River, O.

IMPORTANT NOTICE

The German Synod of the East of the Reformed Church in the U. S. will hold its Fifty-seventh Annual Meeting in the Livingston Ave. Reformed Church, New Brunswick, N. J. It will meet, not as previously stated in the "Messenger," the 8th of Sept., but on Tuesday evening, the 15th of Sept., at 8 o'clock. In connection with this meeting of the Synod, the Livingston Ave. Re-

formed congregation will celebrate its 70th anniversary.

The pastor of the congregation, the Rev. Carl H. Gramm, D.D., bids a hearty welcome to all members of Synod and all visitors for this festival occasion. All who intend to be present, will please give him notice at least two weeks before Synod meets.

M. J. H. Walenta, President of Synod.
A. E. Dahlmann, Stated Clerk.

The Year Book of St. Stephen's Church, Perkaspie, Pa., Rev. Howard Obold, pastor, is one of the most complete and interesting we have seen. It has 32 pages with cover and is a valuable compendium of information concerning the manifold activities of that progressive congregation.

On June 14, in First Congregational Church, Sandusky, O., Rev. Joseph Henry Stein, pastor, Children's Day was observed. A beautiful pageant, "The Children of the Ages," was presented by the boys and girls of the Church School. On June 21, at 10.45 A. M., Holy Communion will be celebrated.

Miss Betty De Long, daughter of Rev. and Mrs. Calvin M. De Long, of East Greenville, Pa., who was graduated from Swarthmore College this month, has been elected to teach English and Social Science at the Wyndcroft School, which is connected with the Hill School, Pottstown.

Rev. H. B. Kerschner, pastor of the old First Church, Phila., has received a unanimous call to the pastorate of the First Presbyterian Church, Poughkeepsie, N. Y. His decision has not been announced. The Church was crowded for the Communion service on June 21.

Wooster Ave. Church, Akron, O., Rev. E. E. Zeziel, pastor, observed Children's Day on June 14, with a unified service in the morning. The pageant, "A Garden of Praise," was given by the Beginners and Primary Departments. Other numbers on the program were songs and recitations by the Juniors.

St. Peter's Church, Lancaster, Pa., Rev. C. D. Spotts, pastor, had a Mother and Daughter Banquet May 14, attended by 70 mothers and daughters. A committee of the Men's League prepared and served the supper. Holy Communion, June 7. Chil-

dren's Day service on the morning of June 14, with baptism of infants.

The baccalaureate sermon to the graduating class of the Bloomsburg, Pa., High School was preached by Rev. John C. Brumbach on the evening of June 7, in the First Methodist Church. The baccalaureate service in Bloomsburg is a union service of all the Churches.

In First Church, Wilkes-Barre, Pa., Dr. Homer S. May, pastor, Communion was observed June 7, when 285 communed. There were 3 additions by letter. On the evening of May 24, the Junior Order U. A. M. presented a silk flag to the Girl Scouts of First Church. A special message was given to the Juniors and the Girl Scouts by the pastor.

Rev. C. B. Marsteller, pastor of St. John's Church, Lebanon, Pa., delivered the address at the Community Memorial service on May 24, held in the Lebanon High School auditorium; addressed the 30th annual Home-Coming celebration at Bellegrove, on May 31; and spoke to the Lebanon Rotary Club on June 9, on the theme "The Four Corner-Stones of Happiness."

The "Messenger" craves the indulgence of its friends if any news item, article or picture is a bit delayed in publication. We are overwhelmed at this period with reports from our institutions of learning, in addition to other timely matter, and are doing our best with the space at our disposal.

Dr. Ambrose M. Schmidt is wearing the sort of smile that won't come off. For the first time in his life he deserves to be called grandfather, as a baby girl was born to Mr. and Mrs. Wm. Schmidt, of Fairmont, W. Va., on June 9. And then a few days later Dr. Schmidt celebrated another birthday, but we won't tell which.

Hymn No. 532 in our new Church Hymnal was written by Mrs. Lydia Jane Pierson. We have been told that Mrs. Pierson wrote this hymn for the Tercentenary Celebration, held by our Church in 1863. Can any of our readers tell us anything about Mrs. Pierson, her life, Church relations, etc.? Send information to the editor of the "Messenger."

On June 10, at high noon in the Lutheran Church of Somerset, Pa., Miss Elizabeth Snyder Kooser, of Somerset, was married to Mr. Robert Brown Newcomer, of Smith-

burg, Md. Rev. A. E. Truxal, D.D., uncle of the bride, officiated, with Rev. I. Hess Wagner, D.D., her pastor, assisting. Dr. Truxal had officiated at the wedding of the bride's parents 28 years ago.

The 3rd of the sermon series on "The Lord's Prayer" was given on the evening of May 17 in Heidelberg Church, York, Pa., by the pastor, Rev. W. Sherman Kerschner, D.D. The annual Children's Day service of the S. S. was held in the chapel on June 14, merging with the regular 11 A. M. worship. On June 19, the annual picnic of the S. S. and congregation will be held at Brookside Park.

The Paradise Charge of Somerset Classis is now vacant and looking for a pastor. There are two congregations in this charge: one Salisbury, Pa., the other in Maryland. This last spring Rev. E. D. Bright, former pastor, added 20 members to St. John's and 14 to Trinity Church. The pastorate closed at Trinity with every seat filled, and a splendid Children's program. At St. John's the Holy Communion marked the final service.

A Chapter of the Reformed Churchmen's League has been organized in Trinity Church, New Kensington, Pa., Rev. R. V. Hartman, pastor. This is the pioneer Chapter in Allegheny Classis and has 31 charter members. The Chapter officers are as follows: Mr. D. E. Rodabaugh, president; Mr. L. W. Boyer, vice-president; Mr. W. E. Cromer, secretary; Mr. A. T. Miller, treasurer.

Within a week the office of the Executive Committee will be moved to the 4th floor of the Schaff Building. The office of the Reformed Churchmen's League will be temporarily included with it. There is little addition in space but more convenience in arrangement, which makes it possible to do better work. We hope our friends will visit us in our new quarters, where they will find us just as happy and even busier than before.

President Omwake and the directors of Ursinus College must be exceedingly happy because of the newest honors which have come to them. The statement was made by the American Association of Colleges that of the ten colleges admitted to full membership this year, Ursinus College, Collegeville, is one of the outstanding ones. In addition to this, Ursinus has just laid the cornerstone for its Science Building, made possible largely through the beneficent gifts of Mr. Cyrus Curtis.

Will YOU? To date we have \$155 toward the \$300 needed to purchase a gasoline lawn mower. Our Board at its meeting on Friday, June 12, decided to continue the appeal until we receive the entire amount. Kindly assist us in purchasing this much needed machine. Send your check, even though it is for a small amount, to Memorial Home for the Aged, Wyncote, Pa. Elder Jacob S. Sechler is the treasurer, Rev. Maurice Samson, D.D., is the president. Charles B. Alspach, Supt.

How well the Apportionment Poster for 1931 is serving the causes of benevolence may be learned from the fact that the United Presbyterian Church has requested our Church for the privilege of using our Poster for their denomination. They state that they find it, "Beautiful, striking, and appropriate." Of course, we are glad to serve our sister denomination, and trust that their benevolent causes may be helped through the challenge which this Poster makes to Stewardship and the method of scheduling the givings. Thus one Church serves another.

The Rev. Dr. and Mrs. Ross F. Wicks and daughter, Miss Katherine, will leave the early part of July for a summer in Europe. Dr. Wicks with his family witnessed the 1930 Passion Play and they were so pleased with the village of Oberammergau that they are returning to this beautiful German town for a two weeks' stay and hope to be guests in the home of Alois Lang, who impersonated the "Christus" in last year's play. Dr. Wicks

recently gave his lecture on the Passion Play at Bellevue, Pa.

The Consistories of the German Reformed Churches of Philadelphia Classis met for their annual banquet at Emmanuel's Church, Bridesburg, Pa., on Tuesday, June 2. The gathering was made up of the Consistory men and their wives. About 75 were present. President O. M. Pioch presided. A very fine turkey dinner was served by the ladies of Bridesburg Church. Entertainment was offered and the election of officers for the coming year was held. Rev. Geo. Meischner, of Emmanuel's Church was elected president. The address of the evening was made by Dr. J. M. G. Darms.

Rev. A. F. Dietz, pastor of Salem Church, Shamokin, Pa., has been elected superintendent of Christian Education in the official staff of the Shamokin and Cool Township Sabbath School Association. Student Raymond Shontz, Seminary senior, filled the pulpit on the morning of June 7; and in the evening, Dr. M. G. Daniels, world traveler, spoke on "The Arabian's Holy War Against All Christians." Salem Church School is co-operating in the local daily Vacation Bible School and will have a number of her trained workers participating.

No finer proof that our Stewardship Essay and Poster Contest was worth while could be given than the beautiful testimonies written by the prize winners. Letters have been received at the office from some of these, and they have expressed most beautifully their thanks toward the denomination, but at the same time almost every one adds words to this effect: Whilst the study of Stewardship was a pleasure to me, I hope to gain greater pleasure in the practice of it." That's proof that Stewardship works where it is properly understood, and one interested in it will invest his life properly through it. This shows the fine quality of our young people, and the good leadership of our pastors in presenting the cause.

Rev. T. C. Wiemer, of Glenside, Pa., writes in the bulletin of Philadelphia Classis, "Now is the opportunity to give out of our poverty. That means real sacrifice, which cannot fail to give the highest blessings." One remembers that Paul held up the Macedonians as an example to the people of Corinth. Their people too gave not out of their abundance but out of their poverty, and he challenged the others to match their givings. Somehow, people who suffer are more compassionate for others and more sympathetic toward others. May we not hope that our missionaries, who are

WHAT THE SPIRITUAL CONFERENCE MEANS TO ME

The one word which characterizes the Spiritual Conference is "Fellowship." Here one has the opportunity of meeting the most forward looking ministers and laymen of our Church and I doubt seriously whether one could find a superior group of men in any denomination. To share experiences, to enter into each others' joys and to bear each others' sorrows is one of the rare privileges which comes to those who find their way annually to the Spiritual Conference. But we are not confined to our contemporaries in the ministry. In the regular program our "Fellowship" breaks the bounds of time and space and we are privileged to feed our souls upon the thoughts of the most creative thinkers of the world.

Surpassing even this is the communion with God which one enjoys in its fullest measure. Surpassing this is the richer communion which one enjoys under the stimulus of an ideal environment. Here we find nature at her best. Here many of us recall fond memories of past religious experiences under the influence of which our souls become receptive to the promptings of the Spirit of God.

Lawrence E. Bair, D.D.

working so hard in foreign lands and at home, may really feel that we love them and will care for them?

What is happening in the Reformed Church? Possibly never before has this occurred, that for the month of May, 18 entire Classes (out of 59) did not send in one penny for Foreign Missions, and 9 whole Classes not one penny for Home Missions. Many of the other gifts of the other Classes were quite diminutive. Is that a notice to the Boards that they should cease their work? We cannot believe that among the thousands of people in 18 Classes not a single one had given anything for Foreign Missions. Many Churches use the duplex envelopes and their givings are regular. What is happening? What should the Boards do? What should our missionaries think of us? What does it all mean? Who can give the answer?

There were 3 special days held recently in Trinity Church, Canton, O., Rev. H. N. Kerst, D.D., pastor. On May 31, Memorial Day services; June 7, High School Sunday, when the young people in the 1931 Class of McKinley High School, together with their parents and friends were invited to the 10.15 A. M. service and the pastor preached on "The Throne Room and the King." 20 of this class are of this congregation. Children's Day was observed June 14, when over 100 children from the Church School departments presented a beautiful pageant. The next Communion will take place July 12, when there will be baptism of children and reception of new members.

At a congregational meeting held on May 17, the people of Immanuel Church, Indianapolis, Ind., decided to extend a call to the Rev. Herbert F. Weekmueller, of Marion, O., to become pastor of this Church, in succession to Rev. H. L. V. Shinn. On May 18, the Consistory sent a formal call to Rev. Mr. Weekmueller, which was accepted. Mr. Weekmueller's resignation from the pastorate of First Church, Marion, O., will go into effect July 1. Children's Day was celebrated on June 14, with a program arranged by a Committee of which Mrs. Mildred Latta was chairman. A special offering was taken to be sent to the children of Porto Rico with the World Friendship Treasure Chests which this Church is also sending.

On June 14, at Forks Union Church, near

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H. P. BERGER : : Lebanon, Pa.

Tatamy, Pa., at 2.30 P. M., special services marked the presentation and dedication of the Freeman M. and Agnes Schug Messenger Memorial, a gift to the Reformed and Lutheran congregations, served respectively by Revs. Floyd R. Shafer and G. S. Kleekner. This munificent gift provides a home for caretaker for Church and Cemetery property, an office for business meetings, a social room with kitchen for organizational activities and about four acres of ground for recreational purposes for the young people. The addresses were made by Revs. H. C. Snyder and H. J. Ehret, D.D. Mr. Messenger, the donor, presented the memorial, and after the unveiling of the tablet by his grandchildren, Mae E. and Amos F. Uhler, the address of acceptance was made by Mr. Edgar Yeisley, president of the Joint Council and Consistory, and the pastors dedicated the memorial.

Dr. G. W. Hartman, president of the Elders' Association of Eastern Synod, has sent out a personal letter to all the elders primarii of the Churches of Eastern Synod. This letter contains a heart to heart talk concerning the work of the Church and the need of having the laymen participate more generally in it. The Reformed Churchmen's League is really a laymen's movement, in which, of course, the pastors are tremendously interested, but to which the laymen themselves give larger thought and leadership. Dr. Hartman, busy in his profession, has time enough to challenge the men of our Churches not only to attend meetings and ecclesiastical gatherings, but to take the spirit there gathered and mold it into the lives of others, and to carry back and interpret to the Churches the important activities of the Synods and Classes.

First Church, Goshen, Ind., Rev. Robert S. Mathes, pastor, reports through M. P. Bradford: "Sunday, May 3, marked the 1st anniversary of the present pastorate. The pastor gave as his sermon on that day, 'Reflections After On Year in the Ministry.' The past year has been one of both outward and inward growth. On Palm Sunday, class of 12 young people confirmed. This group had previously met with the pastor for a course designed to prepare them for Church membership and personal consecration to Christ and His Kingdom. Supplementing the Heidelberg Catechism, the course included a study of both the Church at large and the local Church, the meaning and importance of Stewardship, and the obligations of a Christian in every relationship of life. Another feature of the Palm Sunday service was the appearance of the choir in beautiful new vestments. This addition to the service, together with a new order of worship which includes a processional by the choir, has been received with enthusiasm by the congregation, and adds greatly to the impressiveness of the worship. Easter services began with a Sunrise service in charge of the W. M. S. Holy Communion was largely attended with 86% of the membership participating. Three adults were received into membership, with another group to be added soon. Easter offerings totaled nearly \$400. On May 10, Rev. Nevin B. Mathes, D.D., pastor of our Third Church, Youngstown, Ohio, and father of the pastor of the Goshen Church, was present and preached at the morning service. Dr. Mathes formerly served the Goshen Church, being its pastor for 10 years.

Many members of our Reformed Church are now on the continent or will shortly be there. Would it not be fine if they all would make their identity known whenever they come to a city or place where there is a Reformed Church? There are many Reformed Churches in Germany, Switzerland, France, Holland, Austria, Hungary and other countries, and if our Church members would introduce themselves as belonging to the Reformed Church in the U. S., it would hearten our brethren on the continent and make for solidarity among the Reformed people. Possibly no other denomination is so conspicu-

ously humble and reticent in admitting or advertising their identification and ecclesiastical affiliation as are our Reformed people. Now there is no need for such humility in America, and certainly none in Europe, where our Church had its birth, and has had throughout the centuries a very honored place. So please visit the Reformed Churches and take time after the service to introduce yourself as belonging to the Reformed Church in the U. S.

The Rev. Dr. Henry S. Gehman has been appointed as acting professor of Old Testament Literature and Exegesis at Princeton Theological Seminary, and will begin his new duties in September. He will continue for the present as a member of the faculty of the Department of Oriental Languages, of Princeton University.

Gene Stone—On to California Fund— The Committee of Palatinate Congregation, desires to express its deep appreciation to every individual and organization who made contributions to this fund. The final status of the fund is as follows: Cash contributions from Palatinate Congregation and friends, \$136.00; cash contributions from all other sources, \$113.00; total, \$249.00. The balance, necessary to enable Gene Stone to be sent to the convention at San Francisco, Cal., has been promised by the Philadelphia Union of Christian Endeavor. The Reformed Denomination may justly feel proud that it was made possible for Gene to go to California, and the Committee appreciates the publicity that was given to this matter by the "Reformed Church Messenger." Once again we say—hearty thanks! Dr. Henry G. Maeder, pastor; Elder Howard S. Welker, Secretary; Elder Charles B. Dreibelbis, Treasurer.

Mother's Day was observed by Pikeland Church on May 17, with a program arranged by John Sando, in which his sister, Martha, and brother, Paul, assisted with the music by playing the piano and cornet, respectively. Miss Alliene S. De Chant was the speaker and gave a most interesting and inspiring address in which she skillfully connected the Mother's Day thought with the work of the denomination in China and Japan, displaying and describing the many beautiful costumes and interesting curios from those faraway lands. There was a large congregation present including Mr. Sando's mother as guest of honor. The Pikeland Chapter of the Reformed Churchmen's League, the first to be organized in Chester County, held its 3rd meeting recently at the home of J. C. Dunmore, and discussed the subject of "Christian Education in the Home" under the leadership of George C. Emery. This organization gives promise of being one of the most helpful in the Church.

Mr. Nevin Edward Smith, of the graduating class of Theological Seminary, Lancaster, was ordained to the ministry and installed as pastor of St. John's Church, Evans City, Pa., on the afternoon of June 7, by a committee of Alleghany Classis. Dr. J. H. String spoke on "The Relation of the Pastor to the Congregation," Rev. J. F. Bair on "The Relation of the Congregation to the Pastor," and Rev. R. A. Luhman on "The Relation of the Pastor and Congregation to the Classis, Synod and All of the Interests of the Denomination." It was an inspiring occasion. The father, mother, sisters and brother had come all the way from Woodsboro, Md. Though it was very stormy, many were present and members from Zelienople, Harmony, Petersville and other places in Butler County served by the committee in charge. The male quartet from Harmony and St. John's Church, and the choir rendered special selections. Since Rev. Mr. Smith was chosen, months ago, the attendance at S. S. and Church services has increased and all of the members and societies have taken on greater interest, and there is promise of a very blessed pastorate.

Not for pleasure but for additional strenuous work is Dr. Lampe attending the World Conference on Stewardship and

Church Finance, to be held in Edinburgh, Scotland, June 21-26. Personally he regrets to go and to leave his work here, but so much pressure was brought to bear upon him by the United Stewardship Council and by the champions of Stewardship in Europe that he could not refuse. As chairman of the committee on exhibit he assembled and forwarded the finest collection of literature on Christian Stewardship. On the closing day of the Conference, Dr. Lampe is to present the report of the Commission on the development of the Stewardship movement in the Churches of the United States and Canada and the co-operative promotion of Stewardship through the United Stewardship Council. It is the hope of the 100 representatives from America, who will attend the Conference, that this report and address will help greatly to advance the cause of Christian Stewardship throughout the world. We trust Dr. Lampe will have "good winds and fair weather," and that the blessing of God may attend him everywhere upon his journey. May he return to us with fresh vigor and knowledge for the work of Stewardship in our Church, in the country and in the world!

Our cover page today contains the interesting picture of a great Bible Class, which must be a continuing joy to pastor and people of Christ's Church, Hagerstown, Md. For years this class was under the inspiring teaching of the Rev. Dr. Conrad Clever, and it is fittingly named after that consecrated servant of Christ. The present pastor, Rev. H. A. Fesperman, who had such a large and successful Bible Class in his former charge in Greensboro, N. C., reports that the Clever Class has 200 enrolled and reached during May an average attendance of 170, with average offering of about \$16. In addition, the class sponsors the weekly Church bulletin at about \$450 a year. It is the largest class in Hagerstown, with R. Paul Smith, C. C. Ditto and Rev. Mr. Fesperman as teachers. The officers are: Earl Brewer, president; Chas. J. Koons, vice-president; Scott McKane, secretary; Ellis Hoover and Ellis Roof, assistants; and Frank K. Russell, treasurer. The class motto is: "Service to God; Service to Man," and their slogan is: "Every Member a Worker." It's a great motto and a great slogan.

In Central Church, Dayton, O., Rev. Dr. Walter W. Rowe, pastor, the Mother and Daughter Banquet was held May 20 with a large attendance. Most excellent program carried out, with address by Mrs. Hamilton Shaffer of the Board of Education of Dayton. 4 members received into membership May 24. Children's Day was observed on the morning of June 7. Those who witnessed this service considered it one of the best ever presented by the children on this day. On May 31, Dr. Rowe, who is president of the Ohio Synod, took part in the inauguration of Dr. Paul Grosshuesch as president of the Mission House in Wisconsin. While there, Dr. Rowe also delivered the commencement address for Mission House and Seminary. In his absence the pulpit was occupied by Hon. B. H. Spence, of Toronto, Canada, who discussed Prohibition from the Canadian standpoint. In the evening the Dayton Music Club rendered a most excellent program under the direction of the organist, Mrs. Ethel Funkhouser. Holy Communion will be observed June 28.

The extensive improvements and installing of all conveniences in the parsonage of the Woodcock Valley Charge, Rev. J. W. Yeisley, pastor, have been completed, not only mechanically but also financially. The entire inside was renovated, papered and painted, and when pavements and outside painting have been done, which will be after harvest, this will be one of the most attractive and most convenient parsonages in the Classis. Rev. Mr. Yeisley, who is also chairman of the Evangelistic Committee of Juniata Classis, spent a week with the Rev. W. H. Miller, pastor of the Pavia-Blue Knob Charge, beginning May 31.

Considering the season of the year the audiences were unusually large, the Churches being filled nearly every night. Pastor and members will spend a week with Rev. J. A. Albertson, Curryville, Pa., and pastor of Hickory Bottom Charge. Rev. Mr. Albertson has been in the Altoona Hospital and unless conditions were not as favorable as anticipated he was allowed to go home on the 15th. Rev. Mr. Yeisley plans to spend a week with all the rural charges in the Classis, and if requested may spend a few weeks in other classes than his own.

First Church, Shelby, O., Rev. David J. W. Noll, pastor, has gone through a very definite transition since the present pastorate began. It has shown an improvement in the S. S. and also in the Church which is in very good financial standing considering the conditions, and has a very high spiritual life. Challenging and invigorating midweek services with splendid attendance held during Lent, when the pastor followed the book "With Christ Through Lent" by Darms. The following ministers of local Churches conducted the devotional services during Holy Week: Monday, Rev. Dr. Allison, First Presbyterian; Tuesday, Rev. Mr. Peters, M. E. Church; and Wednesday, Rev. D. B. Young, D.D., of First Lutheran Church. Attendance during the week was approximately 40%. The pastor used for his splendid messages the "Seven Words of the Cross." After co-operating with other Churches in a union service on Good Friday, the pastor delivered a second address on the "Second Word." Early Dawn services on Easter which were given to the world through the local telephone company. This was done through the courtesy of Mr. Wilson of the telephone company, and for the benefit of the sick and shut-in. The attendance at S. S. on Easter largest during this pastorate and the Holy Communion one of the largest in the history of the Church. Offerings, \$90; C. E., \$55; Benevolence, \$145. Additions: 3 by letter, one by adult baptism, and one by confirmation. A class will be received on Pentecost. The pastor baptized George and Donald Zeiters, sons of Mr. and Mrs. George Zeiters; Harry and James Forquer, sons of Mr. and Mrs. Burton Forquer, and Irene and Jeanette Forquer, twin daughters of Mr. and Mrs. Burton Forquer. The S. S. Board is studying the Standard B, through a special committee appointed by the pastor as follows: Elder W. M. Hassler; Deacons Dale Siefertlen and M. P. Clark; Asst. Supt. J. E. Emmer; Supt. of Jr. Dept. Mrs. A. V. Fair; Miss Edna Burrer, teacher; and Pres. of Adult Class S. Jay Dick. First Church wishes to express appreciation to the Northwest Ohio Classis for the Spiritual influence they left behind through their recent annual meeting.

THE 144TH ANNIVERSARY COMMENCEMENT AT FRANKLIN & MARSHALL COLLEGE

At the 144th Anniversary Commencement of Franklin & Marshall College, June 1, 1931, Prof. Oswin S. Frantz, D. D., '05, of the Theological Seminary of the Reformed Church, addressed the 125 graduates on the "Perfection of Personality." The speaker deplored the idea of material profit which he said permeated not only business but the arts and the sciences. He stated, "Perfection of personality is the end for which the nature of man is groaning and travailing, and to this end the quality-minded man must consecrate his labor and his leisure." Following the address, President H. H. Apple, LL.D., conferred honorary degrees upon 6, the bachelor of arts degree upon 30, the bachelor of science degree upon 61, and the bachelor of science in economics degree upon 34.

Those upon whom the Doctorate in Divinity was conferred were Bishop Edward Shober Crosland, pastor of the Moravian Church, Lititz, Pa.; Rev. Amos Oliver

Reiter, '94, pastor of St. John's Reformed Church, Allentown; and Rev D. Snider Stephan, '91, pastor of the Reformed Church, Berlin, Pa. The Doctor of Laws degree was conferred upon Judge William Nevin Appel, '80, of the Lancaster County Court; Boyd Edwards, Headmaster of Mercersburg Academy, and William Schnader, '08, of Philadelphia, Attorney-General of Pennsylvania.

The invocation was offered by Rev. Charles W. Levan, D.D., '80, of Mechanicsburg, Pa., who also handed the college torch to W. Gordon Landreth, '31, who in turn passed it to each member of the graduating class. Dr. U. Henry Heilman, '61, of Lebanon, Pa., the oldest living alumnus of the college, who has performed this traditional service for years, was unable to be present.

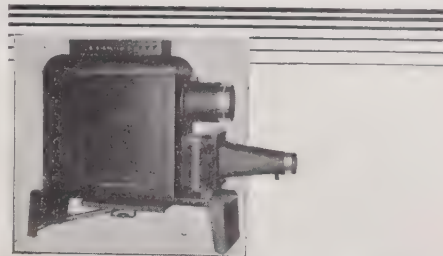
The 7 students who received honors were: Augustus Loeb, Lancaster, summa cum laude; Abram B. H. Herr of Lancaster, William Theodore Wagner, of Duncannon, and Jacob R. Risser, of Maytown, B. A., magna cum laude; Olaf E. Hagen, of Lancaster, B. A., cum laude; Raymond C. Hoffman, of Muir, B. S., cum laude; and Alois B. Heilig, of Mount Joy, B. S. in Economics, cum laude.

The baccalaureate sermon was preached by Rev. Clifford G. Twombly, D.D., pastor of St. James Episcopal Church, Lancaster, May 31, on the theme, "Justifying One's Rights." Evarts Boutell Greene, Ph.D., of Columbia University, former president of the American Historical Society, delivered the Phi Beta Kappa oration on "Our Pioneer Colleges," describing the growth of America's earliest institutions and the effect of Church and State upon them. He touched upon the founding of Franklin College, and Benjamin Franklin's interest in it, and stated that one of the problems of today is the advancement of our education in all its stages so that it shall serve more adequately the needs of our changing society.

At the meeting of the Alumni Association, held May 30, the following were declared re-elected to the Alumni Advisory Council: T. G. Helm, '95, Superintendent of the Masonic Homes, Elizabethtown; Judge Paul N. Schaeffer, '05, Reading; and Dr. Paul S. Leinbach, '95, editor of the "Reformed Church Messenger," Philadelphia. The alumni chose Oct. 16-17 for the annual Alumni Home-Coming day this fall, when the Franklin & Marshall-Ursinus game will be played. Ten classes held interesting reunions: '81, '86, '91, '96, '01, '06, '11, '16, '21 and '26.

Col. Henry A. Reninger, '06, Allentown, as toastmaster of the alumni luncheon, introduced the following speakers: Rev. Ambrose M. Schmidt, D. D., '81, of the "Reformed Church Messenger," Philadelphia, representing the fifty-year class; Congressman J. Roland Kinzer, '96, Lancaster; and Rev. William F. Kosman, D.D., '06, Allentown. President Apple made an address calling attention to the growth of the College during the past year with its new \$80,000 swimming pool, the generous gift of B. F. Fackenthal, Jr., LL.D., President of the Board of Trustees; the establishment of Comprehensive Examinations for seniors to be held for the first time in 1934, and the offer of a \$75,000 Fund toward the proposed Benjamin Franklin Professorship of German Language, Literature and Art, on condition that a similar amount be raised.

He presented a loving cup to Dr. B. F. Fackenthal, Jr., as a testimonial of gratitude and affection and in honor of Dr.



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Fackenthal's 80th birthday which occurred June 2.

Reunions were held by the Diognothian and Goethean Literary Societies in their respective halls, and a committee was appointed by the Goethean Society to plan for the celebration of its 100th anniversary in 1935.

—Robert J. Pilgram.

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HOOD COLLEGE COMMENCEMENT

The 38th year of Hood College came to a close with brilliant commencement exercises and an eloquent address on Monday morning, June 1, but with a veritable downpour amounting almost to a deluge without. It was not possible, however, to dampen the ardor of the 95 young women who received their diplomas at the hands of President Apple nor of the large audience which filled the new Calvary M. E. Church to its utmost capacity to witness the ceremony and to hear the address of Rabbi Stephen S. Wise.

Rainfall of the preceding evening had sent the Step Songs into Brodbeck Hall. The program, however, was not changed in any respect and the audience was perhaps more comfortable than had the setting been out of doors. Until that time the weather had been most agreeable, but no feature of commencement week was in any way marred by it.

Commencement exercises really began with the annual dinner by President and Mrs. Apple at the Senior Class on Tuesday evening before commencement at the Francis Scott Key Hotel. The large number of graduates this year and the general spirit that prevailed seemed to make this occasion unusually interesting. Four of the graduates were daughters of former graduates and it was with regret that the latter were unable to be present.

The formal beginning of commencement events took place on Moving Up Day, early on Friday morning, May 29. After the ceremony in which the seniors gave their places to the Class of 1932 and other classes moved forward in corresponding manner, prizes and scholarships were awarded as follows:

1. Alumnae Association Prizes:
 - (a) For the best short story appearing in the "Herald" during the year, \$5, to Miss Roenna Fahrney, Frederick.
 - (b) For the best poem, \$5, to Miss Eleanor MacMillan, Elizabeth, N. J.
 - (c) For the best essay, \$5, awarded in 1931 to Miss Dorothy Anderson, Kane, Pa. Honorable mention to Miss Roenna Fahrney, Frederick.
2. Frederick Female Seminary Association prize for work of distinction in Freshman English, \$5, awarded in 1931 to Miss Elizabeth Cole, Hyattsville. Honorable mention is given to Miss Muriel Moberly, Frederick; and to Miss Anne Catherine Saylor, Johnstown, Pa.
3. Art prizes given by Mr. and Mrs. Theodore M. Wood: (a) Prize for Elementary Design: For the best original work showing creative ability and good technique, a prize of \$10 to Miss Elizabeth Benson, Guernsey, Pa. (b) Prize for Design and Application of Design, for the best original designs and application showing creative ability and good technique, a prize of \$10 to Miss Margaret Sager, Frederick. Honorable mention to Miss Janice Archer, Washington, Pa.; Miss Dorothy Stem, Philadelphia, Pa.; and Miss Eleanor Worfolk, Rutherford, N. J. (c) Prize for House Planning. For the best original house, good in exterior as well as interior design, practical and showing good technique and pleasing color harmonies. A prize of \$10 to Miss Isabel Hollinger, York, Pa. (d) Prize for Advanced Interior Decorating. For the most original ideas in color and design in the project of decorating the real home, a prize of \$10 to Miss Mary Heist, Philadelphia, Pa. (e) Prize for Costume Design. For the most original work showing creative ability in designing costumes for different types, and for creating pleasing color harmonies and good technique, a prize of \$10 to Miss Ann Keet, Gettysburg, Pa. 4. Eleanor Albaugh Prize \$5, given by Mrs. Helen Albaugh Walker Jenkins, awarded by the Department of Home Economics to the most outstanding senior in that depart-

ment, to Miss Mary Heist, Philadelphia, Pa. 5. George C. Pearson Prize in Biblical Literature \$25, to Miss Geneva F. Ely, Mt. Pleasant, Md.

6. Alumnae "Blue and Grey" Editor's Award. An award of \$2.50 for the best news write-up appearing in the "Blue and Grey" during the Academic year, to Miss Louise Rodgers. Honorable mention to Miss Muriel Binder, York, Pa.

7. "Blue and Grey" Editorial Award. \$2.50 in gold for the best editorial (of not less than 200 words), awarded to Miss Dorothy Richardson, Flushing, N. Y.

A "Vergilian Medal" presented by the Department of Classical Languages, in recognition of the Vergil Bimillennium, to the Freshman Latin student producing the most excellent individual study connected with the poet, Miss Dorothy Katzen, Harrisburg, Pa. Honorable mention to Miss Hazel Foster, Brunswick.

Scholarships

- (a) W. A. Lantz Alumnae Scholarship. Awarded to Miss Helen Pilat, New York, N. Y., class of 1932.
- (b) Bertha McCall Alumnae Scholarship. Awarded to Miss Jane Betterly, Scranton, Pa., class of 1932.
- (c) The Charles J. Little Scholarship. Awarded to Miss Thelma Baughman, New Freedom, Pa., class of 1933.
- (d) Music Scholarship. Awarded to Miss Miriam Rhoades, Frederick, class of 1932; Miss Thelma Saylor, Berlin, Pa., class of 1932, and Miss Helen Harp, Hagerstown, class of 1934.
- (e) The Helen Redie Memorial Scholarship. Awarded to Miss Elizabeth Hepler, Linesville, Pa., class of 1932.
- (f) The Sally Conrad Fauntleroy Scholarship in Expression. Awarded to Miss Marie Brown, Harrisburg, Pa., class of 1932.

The Faculty met for final consideration of degrees at 10 A. M., the Board of Directors at 2 P. M., Class Day exercises were held at 4 P. M., and in the evening at 8 o'clock the seniors presented most acceptably Philip Barry's play, "Holiday."

Saturday throughout was given up to the alumnae who enrolled in reasonably large numbers and held reunions of several of their classes, including that of 1906 at their 25th anniversary. At their business meeting announcement was made of the election of Miss Edith M. Thomas, of Frederick and Washington, as president of the Association; Miss Lucy L. Best, Greensburg, Pa., first vice-president; Mrs. Grace Seitz Landauer, Frederick, second vice-president; Miss Margaret Grim, Ottsville, Pa., secretary; and as members of the Board of Directors: Mrs. R. S. J. Dutrow, of Frederick, and Mrs. Adele Edmunds Levering, of Philadelphia. The alumnae parade and the exercises participated in by the several groups of classes took place in Brodbeck Hall in the afternoon. In the evening a dinner dance and bridge party was held in Coblentz Hall.

(To be continued next week)

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The 26th Annual Visiting and Donation Day was observed on June 11. This was a red letter day for the Home.

There was an important meeting of the Trustees in the morning. The complete plans and specifications for the new building were presented. The Building Committee had received preliminary estimates of cost of construction to guide the Board in its judgment as to what action was to be taken. It was finally decided to advertise for bids for the general contract.

In the ground breaking ceremony Dr. Allen S. Meck, President of Eastern Synod, also one of the Trustees of the Home,

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offered the opening prayer. The Superintendent of the Home was in charge. He spoke briefly on the transfer of the Home to the Eastern Synod, of the campaign for the Building Fund and the very gratifying results in making collections on the subscriptions. The progress of this work seems to promise complete success of this part of the work.

Mr. C. Y. Schelly of Allentown presented the shovel to be used for the ground breaking. The shovel was handed to Mrs. David H. Kratz, the president of the Auxiliary for more than 20 years, and she took out the first shovel full of earth. Then followed the Trustees of the Home, the many clergymen present and many others.

The usual program began at 2 P. M. The first speaker, Dr. Meck, had for his subject, "Christian Care." He most fittingly developed that theme. The second address was delivered by Rev. Samuel Givler, Pres. of Reading Classis, on the subject, "Living to be Missed." Both addresses were very well received. The Allentown Municipal Band furnished the music for the occasion. There was a large attendance. Many portions of the Eastern Synod were well represented. Most gratifying information of liberal support to the Home came through a number of sources. In spite of the depression in the business world and much unemployment, the financial returns for the day were about the same as in previous years.

HOW MUCH DO THEY NEED?

Recently an enterprising and successful pastor of Tohickon Classis, Eastern Synod, had five groups of his Church members, each consisting of a man and woman, make a study of the amount of annuity the Board of Ministerial Relief should pay to a minister, a widow of a minister, and a minister and his wife, none of whom have any other income than the money they received from the Board of Relief. The first group consisted of a young man and a young lady, both in clerical positions, between the ages of 20 and 30; the second group of a molder and the wife of a responsible executive, between the ages of 30 and 40; the third group of an attorney and a school teacher, between the ages of 40 and 50; the fourth group of an insurance broker and the wife of a bank cashier, between the ages of 50 and 60; and the fifth group of a wood-worker and the wife of a molder, between the ages of 60 and 70. The result of their study was as follows:

1st Group	Minister	Widow	Couple
Gentleman	\$900	\$800	\$1,200
Lady	900	800	1,200
2nd Group			
Gentleman	800	800	1,000
Lady	800	600	1,200
3rd Group			
Gentleman	1,000	800	1,200
Lady	900	800	1,200
4th Group			
Gentleman	700	500	900
Lady	800	700	1,000
5th Group			
Gentleman	600	400	800
Lady	500	400	700
Average	\$790	\$660	\$1,040

But somehow there is a difference between what they are believed to need and what they actually get.

HOME AND YOUNG FOLKS

CAMP MENSCH MILL

FOR BACHELOR UNCLES ONLY

By Alliene S. De Chant

Dear Old Thing:

Remember how grudgingly you gave me that \$25 for Nancy's vacation last August? And how you thought it risky to send her to a "mixed" camp? Well, if I didn't know that your old bachelor bark is far worse than your bite, and that your sun rises on

scarcely wait to use the methods she had learned in working with children who came to camp daily from a nearby Church.

But what I shall remember longest, is the tone of her voice and her earnestness the night she told me about the Family Hour, when, by lantern light, on their cots, the campers and their counselor or a comrade teacher talk about the things that lie closest to their hearts. There are prayers too, and then strong and clear, Taps is sounded down across the lake:

early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb."

Mary Magdalene was a woman whom Jesus had helped in her troubles. He had cast out seven demons from her, which does not necessarily mean that she had been very bad but that she had been much afflicted. Jesus had once said to Simon, the Pharisee, at whose house He attended a feast, that she that had been most forgiven loved the most.

Mary Magdalene showed her great love and devotion to Jesus by being the last to leave the cross and the first to visit the tomb. She had gone to the tomb early on Easter morning with precious spices to embalm the body of Jesus, but when she got there the tomb was empty. She was greatly grieved, and ran and told Peter and John, saying, "They have taken away the Lord out of the tomb, and we know not where they have laid him."

Peter and John ran to the tomb, as I told you some time ago, and after examining everything they went home again. But Mary Magdalene remained at the tomb, and stood there weeping. As she wept, she stooped and looked into the tomb, and she saw two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had been. And they asked her, "Woman, why weepest thou?" She said to them, "Because they have taken away my Lord, and I know not where they have laid him."

Then she turned herself back, and saw Jesus standing, and knew not that it was Jesus. The appearance of Jesus had changed, and she could not see very clearly because of her tears, and she was not expecting to see Jesus. She supposed Him to be the gardener, and said to Him, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

Jesus said only one word, "Mary," but it was said in such a way that she knew Him at once. She turned to Him, and said in Hebrew, "Robboni," which means, "Teacher." Jesus said to her, "Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God." Mary Magdalene went and told the disciples, "I have seen the Lord," and that He had said these things unto her.

In one sense Mary Magdalene was mistaken when she supposed Jesus to be the gardener, but in another sense she was quite right. Jesus was not the gardener of the garden in which was the tomb of Joseph of Arimathea, into which they had placed His body after taking it down from the cross. But Jesus is the Gardener of the garden of the soul; and the flowers which spring up in this garden are the graces which He has planted there, and from which He expects good fruit.

It is not unusual to speak of the Lord as a Gardener. In the fifth chapter of Isaiah there is a pathetic account of the vineyard of which He was the Gardener. There are only seven verses, so I will quote them in full: "Let me sing for my well-beloved a song of my beloved touching his vineyard. My well-beloved had a vineyard in a very fruitful hill: and he digged it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also hewed out a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my



The Camp Dining Room

my Nancy, I wouldn't be stealing "apple dumplings," time to write you my promised report. Hope Nancy wrote you, for all I got was a "Please send enough Reading pretzels to treat the whole camp!"

The campers must have liked her, for she's already received three Round Robins; and her counselor must be one of the Seven Wonders. She says to me, "Why, mother, I could tell her everything,—about being shy; about missing father so; about Uncle Bob; she didn't laugh when I told her I knew the boys wouldn't like me because of my freckles; nor was she shocked when I whispered I wasn't sure about God."

Remember how afraid she's been of the water? Well, I discovered a Beginner's Button on her bathing suit! And she's made me quite dizzy with her tales of stunt night, of campfires; of discussing boy and girl relationships and giving estimates of an Ideal Life Partner. The day she sprained her ankle playing volley ball, two boys helped her to the cabin and dubbed her a good sport. And how do you suppose her friendship began with the boy she likes best? By showing him how to hold his knife and fork!

There's a Bible on her bedside table, now, and a Devotional Diary. She calls it her "Morning Watch." And she was on a class committee that had charge of vespers the last day of camp. Three boys played a stringed ensemble prelude off in the distance; her counselor, unseen, sang; another camper offered prayer, and the talk was given by the camp director. "It was all so serious, mother, and so beautiful, that . . . it hurt." And just last Sunday I overheard the preacher ask Nancy to help reorganize our primary department, and she told him she could

All is well, safely rest
God is nigh.

With a light in her eyes that I had never seen there before she added, "Wouldn't it be glorious, mother, if . . . if Uncle Bob would build a cabin, like ours, in memory of Daddy, so that eight other freckled girls like me, or bashful boys like Bill, might catch the Camp Spirit and go back home trained and ready to serve their new-found God, glow-ing-ly?"

Your "flour-y" earnest

Sis.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE GARDENER

Text, John 20:15, "She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

Having told you about the garden of the soul, I want to tell you now about the Gardener of the soul. While, in a sense, you are the gardener of your own soul and must do your part in its cultivation; yet, in a higher sense, Jesus is the true Gardener of the soul, and only as you have His presence and help will your garden bear the right fruits.

The text is taken from the wonderful twentieth chapter of St. John's gospel, which opens as follows: "Now on the first day of the week cometh Mary Magdalene

vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; I will break down the wall thereof, and it shall be trodden down: and I will lay it waste; it shall not be pruned nor hoed; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of Jehovah of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for justice, but, behold, oppression; for righteousness, but, behold, a cry."

Jesus is the Gardener of the Church, which is His garden or vineyard. He loves the Church, and gave Himself for it, that she might bring forth the fruits of love and joy and peace. He does for His Church all that Jehovah did for His people Israel, and more, but if the Church should ever prove unfaithful and unfruitful, as was God's chosen people, He would have to destroy His garden and find some other way in which to accomplish His holy purpose.

In one of His parables in which Jesus speaks about what is going to happen to Himself, He uses a picture almost like the one found in the book of Isaiah about Jehovah's vineyard. This parable is recorded in Matthew 21:33-46, Mark 12:1-12, and Luke 20:9-19. I quote the parable as given by St. Matthew: "There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them in like manner. But afterward he sent unto them his son, saying, They will reverence my son. But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. And they took him, and cast him forth out of the vineyard, and killed him."

That is how the Gardener fared when He sought the fruits of His garden. St. John says, "He came unto his own, and they that were his own received him not."

Now He is the Gardener of the soul, and He knows that if every soul will bring forth the kind of fruits that He desires, then His Church will grow and flourish and bring blessings to all the children of men and His Kingdom will come in fullness and power and accomplish His holy purpose.

LIKE THE REST OF US

Wifey: "There's an old clothes man at the door."

Hubby: "Tell him I've got all I need."
—Judge.

Birthday Greetings

By Alliene S. DeChant

When your Birthday Lady was a little girl, she lived in Forreston, Ill., not far from Grandpa Mayer's parsonage. (It was there that my "F. and M." Varsity Football Player brother was born.) When mother wanted something quickly from Grandma, she'd write a note, put it in the little pocket in my apron, and say, "Now, run like a whitehead!" And though I ran as fast as my six-year-old legs could carry me, I know that I never, never ran as fast as two miles in 11 minutes and 59 seconds! But there is a "whitehead" at our Franklin and Marshall College who ran as fast as that not long ago at a meet at the University of Pennsylvania. He's Paul Henry Yoder and he's won so many honors

for his father's (our Pastor Paul D. Yoder, of Codorus, Pa.) Alma Mater, that he already has a silver cup, several gold medals and two sets of letters. And when you go inside the Campus House, you'll find Paul's name on three of the tablets there. Then too, he was assistant manager of the basketball team. Nor is that all, for Paul, who'll be a senior next year, is doing splendid work in chemistry, and he cares so much about his college education that



Paul H. Yoder

(Nothing slow about him)

he's earning part of it; so when he's not in class, you'll find him helping the librarian. So here's "Two miles in less than 12 minutes" greetings to all my healthy boys and girls, who, like Paul Henry Yoder, will make new records for our Church's colleges, and care so much about an education that you'll help to earn it.

P. S. I wish you could meet Paul's father, and watch his mother bake a yellow cake! And see how bulging his village home is—bulging with sisters and a very young brother Almyer—a home that's never too full for the neighbors' children,—yes for the children of every Church in Pastor Yoder's charge!

When the Dead Marry the Dead

By Edna K. Beekman

(An interesting account in the "Christian Intelligencer" by a former parishioner of the editor of the "Messenger", who has been for over 15 years a missionary in China.)

"Precious Ceremony" began her education in the Amoy Girl's School at the age of sixteen. The young man to whom she was engaged had just died, and her heart

was very sad. The relatives on the man's side suggested arranging another marriage for her, but she said she was determined to remain true to her engagement and never marry. So then her parents decided to let her come to school to study. Because she was so much older than the other girls, she was allowed to enter the third grade, instead of having to study with the little seven-year-olds in the beginning class.

She studied for three years, standing at the head of her class each term; then ill health caused her to leave school. After an illness of four years, she died of tuberculosis. Some of her former classmates attended the funeral.

A week later a most unique marriage ceremony took place. The elders on both sides decided to let the spirits of the man and girl marry, so all the forms were carried out, as if they had been really alive. Her people sent her trousseau over to his house,—beautiful silk garments, jewelry and ornaments, that they had prepared at the time of the engagement. Then on the appointed day twelve elders of his family, dignified gentlemen in long silk robes, seated in sedan chairs covered with lengths of red satin, accompanied the bridal chair to her home. The spirit-tablet of the bridegroom occupied one of the chairs. Then at her house, the spirit-tablet of the bride was placed in the bridal chair, and twelve elders of her family accompanied the party back to the bridegroom's home. There the household gods were worshiped and the ceremony completed.

One of the relatives on the groom's side gave up her small son to be this man's son and heir, to worship the spirit-tablets, to carry on the family name, and to have his share in the inheritance. An aunt of the bride had given her a little baby girl some years before, to be a daughter to her. So at this unusual spirit wedding a son of three and a daughter of five were there to share in the festivities.

Whether such a ceremony has ever taken place before, I do not know. Certainly it shows the darkness of superstition. Oh that the Light might dawn for them, that they might be freed!

Another thing that seldom turns out as expected is the automobile in the road ahead of you.—Capper's Weekly.

"The baby swallowed a bottle of ink!"
"Incredible!"

"No. Indelible!"—Cornell Widow.

Home Education

"The Child's First School is the Family"
—Froebel

BOYS

By Mary Elizabeth Thomson

Boys are often difficult to comprehend and men, strange as it may seem, do not understand them much better than women do. At a certain stage many boys seem to do thing just to impress the world with their importance as boys.

They and young cockerels act in somewhat the same manner. When the latter grow to be little fellows the size of your fist or less, they take a notion to fight. One day you will find the majority of them sparring with each other, holding on to combs, tongues, wings or anything they can get hold of. This fighting stage lasts for some days, then they quiet down and live peacefully together. They have settled affairs according to their satisfaction.

So with boys. I have one just now who seems to be in rebellion with all his little world. I have to remind myself that it is just a stage, that it will pass and that most of it is on the surface. He won't for

the world intentionally exhibit any tender emotion, yet when he is unconscious of observation, there are delightful moments in which such feelings are quite evident.

The other Sunday morning I was upstairs when I heard him with the accordion. It hasn't been long in the house but he seems to be able naturally to play any familiar tune. I was amazed to hear him play over a great many of the fine hymns and psalms we sing every Sunday evening. I just sat and listened and it rejoiced my heart.

If I had gone downstairs and said something nice about his playing he doubtless would have put away the instrument and set to work tormenting his little sister or provoking his older brothers just to prove that he had no interest in playing or singing. Boys are such strange beings! So I just stayed where I was and felt glad to know that he had such a store of music in his mind associated with beautiful words, for I well knew that they would stay with him all through life.

"Since education is a continuous process and since the law of primacy makes it imperative that the first impressions should be accurate and wholesome, experts in child nurture should be provided to arrange for children of pre-school age a happy, colorful, and joyous environment. The Nursery School and the Kindergarten are very important factors in a modern school system."—J. O. Wellman, Head of Education Department, University of New Hampshire, Durham.

Have you a kindergarten in your community? If not, a letter to the National Kindergarten Association, 8 West Fortieth Street, New York, will bring you information with regard to establishing one.

BOY'S IDEA OF LUCK

"My sister is awfully lucky," said a little boy; "she went to a party where they played a game, in which the man had to kiss a girl or pay a forfeit of a box of chocolates, and my sister came home with thirteen boxes of chocolates."—Boston Transcript.

Puzzle Box

ANSWERS TO—DOUBLE-TIED WORD CUBE NO. 18

H A N D Y
A D O R E
N O D A L
D R A W L
Y E L L S

CURTAILED WORDS NO. 16

1. Curtail a term used in playing Lawn Tennis and get just one. Curtail twice and engage in vocal exercise. Curtail and transgress. Curtail and find the 7th note in the music scale.
2. Curtail twice the covering for a floor and find a fresh-water fish. Curtail it and you see it as one among a thousand.
3. Curtail the frequency of events and get something that always changes. Curtail and get a boy's nick-name.
4. Curtail twice a ring used for packing and see what one should do daily. Curtail and find the verb "to be" in its imperfect tense.
5. Curtail what are always worn in pairs and hear a dog all out of breath. Curtail and find a cooking utensil. Curtail and a parent appears.
6. Curtail to change or improve and get a final word meaning "verily". Curtail twice and find another form of the verb "to be."
7. Curtail an old fashioned lamp lighter and secure a narrow, woven band. Curtail and touch a thing lightly.

A. M. S.

Angus: "Have you noticed how your health has improved since you have an auto?"

Sandy: "Oh yes, I have a fine appetite now, if I could only afford to eat."

A Scotch optimist is the fellow who deliberately catches a cold to use up a nearly worn out handkerchief.

The Family Altar

By Prof. H. H. Wernecke, D. D.

HELP FOR WEEK OF JUNE 22-28

Practical Thought: "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life," John 3:16.

Memory Hymn: "I am Thine, O Lord." Reformed Church Hymnal No. 648.

Prayer for Children:

Jesus, tender Shepherd,
Hear my prayer tonight;
Forgive my sins, and keep me
Safe till morning light.

Monday—The Love of God John 3:14-17

Jesus Christ came to save us by healing us as the children of Israel that were stung by fiery serpents were cured and lived by looking up to the brazen serpent. That is the heart of the Gospel, "the Gospel in a nutshell," that is the love of God, that He provided salvation in the Person of His Son. This provision made by the love of God is freely offered to everyone who will believe.

Prayer:

Love divine, all love excelling,
Joy of heav'n, to earth come down;
Fix us in Thy humble dwelling,
All Thy faithful mercies crown;
Jesus, Thou art all compassion,
Pure, unbounded love Thou art;
Visit us with Thy salvation,
Enter ev'ry trembling heart. Amen.

Tuesday—The Triumphal Entry Luke 19:28-38

The royal entry was an acted parable. No one supposes that Jesus meant to be an earthly king. The borrowed colt, the garments of peasants, the banners of leafy branches were but symbols of royalty by which he definitely presented himself to his people as the promised Messiah. Through this colorful scene he was appealing for the trust and homage of the people to whom he was sent. To us the whole ministry of Jesus makes an appeal that we should recognize him as Savior and Lord. He has triumphed over sin and death, triumphed in the hearts of millions as King of kings and Lord of lords.

Prayer:

Majestic sweetness sits enthroned
Upon the Savior's brow,
His head with radiant glories crowned,
His lips with grace o'erflow.
Since from His bounty I receive
Such proofs of love divine,
Had I a thousand hearts to give,
Lord, they should all be Thine. Amen.

Wednesday—The Lord's Supper Luke 22:15-20

This sacred feast has been designated as the Lord's Supper, the Holy Supper, the Eucharist and Holy Communion. It was instituted by our Lord and it is celebrated in remembrance of Him. It is a service of thanksgiving, for we then call to mind the infinite benefits secured for us by the atoning death of our Lord. And at the same time it is a time of communion, of fellowship. To those whose hearts are prepared, the unseen Lord is present and ready to speak, through the appointed symbols and by his Spirit, truths that will

A Layman Brilliantly Records
the Story of the Great Apostle
to the Gentiles

ST. PAUL

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inspire peace and forgiveness, strength and joy.

Prayer: We thank Thee, gracious Savior, that Thou dost invite us to Thy table where we may be fed by Thee and receive the living Bread, and drink of such water as will cause us henceforth to thirst for no other. Amen.

Thursday—The Agony in the Garden Luke 22:39-54

After Jesus had found relief in prayer, He turned with unfaltering step to meet betrayal, agony and death. Though we are accustomed to think of His anguish of soul in prayer as His "agony," was not Judas' betrayal with a kiss similarly heart-rending? He who had taught in public is to be taken captive as a robber with swords and clubs under cover of night. Yet it is all summarized in the words, This is your hour and the power of darkness. How distressing these things must have been to a sensitive innocent, pure and undefiled soul!

Prayer: Over against this dark background of treachery, deceit and malice, we behold Thy unending patience, Thy unfailing love. Even now we behold Thee suffering as Thy principles are trampled under foot in politics, industry, and social relationships. Cause Thy Spirit to more and more penetrate all our activities so that wrong and evil may be seen in their blackness over against Thee the Light of the world. Amen.

Friday—The Crucifixion Luke 23:33-46

The death of Christ was an event of such supreme importance that it properly was accompanied by supernatural signs. The first was the darkened skies, a fit symbol of the blackest crime in all the history of man. According to our reckoning of time it lasted from twelve o'clock noon until three in the afternoon. The second was the rending of the temple veil, a type of the "new and living way" opened into the presence of God for all believers. It signified the taking away of the ceremonial law, which was a wall of partition between Jews and Gentiles and of all other difficulties and discouragements in our approach to God.

Prayer: We thank Thee, O blessed Re-

deemer, for opening the way to the Father so that we may come to Him as sons. May we always be mindful of the cost of this great blessing and so worship Thee, O Christ, as the Way, the Truth and the Life. Amen.

Saturday—The Resurrection

Luke 24:36-48

Luke as the careful historian gives us not only a chronological but also a logical order of the incidents occurring on the resurrection day. The empty tomb is significant but it is only a negative proof. To it was added the actual appearance of Jesus to two disciples on their way to Emmaus. Yet for such as might consider this insufficient evidence, who might look upon that appearance as a mere vision, Luke relates the appearance of Jesus to the eleven disciples in the upper room and lays stress upon the fact that Jesus appeared in bodily form. So in these few lines we hear not of an "immaterial,"

"celestial" body but of the actual body of flesh and blood which on Friday had been crucified and laid in the tomb; a body scarred by cruel nails, a body which could be touched and felt. Now hath Christ risen from the dead and become the first fruits of them that slept.

Prayer: We thank Thee, O Christ, for the clear testimony Thou didst offer that we might truly have a certainty of life beyond the grave. May it inspire us to live daily in the light of eternity. Amen.

Sunday—The Ascension

Luke 24:49-53

As we note once more this farewell scene, we see Jesus lifting up His hands and blessing His disciples. Hereby He showed that having loved His own which were in the world, He loved them unto the end. The very position of His hands, intimates that His being parted from them did not put an end to His blessing them.

Especially striking is the change wrought in the disciples. Formerly when their Master was taken from them, they fled in dismay and despair. Now that their risen Redeemer is parted from them, they return to Jerusalem with great joy. While sorrow had filled their hearts before, now that their eyes had been opened to behold the glory of Christ, they are not only filled with joy but were continually in the temple, blessing God. Jesus is now an unseen, divine Presence, superior to the limitations of time and space and hence near us to bless.

Prayer:

Lift up your heads, ye mighty gates,
Behold, the King of Glory waits
The King of Kings is drawing near,
The Saviour of the world is here.

So come, my Sovereign, enter in;
Let new and nobler life begin;
Thy Holy Spirit guide us on,
Until the glorious crown is won. Amen.

COMMENCEMENT AT CATAWBA COLLEGE

Graduation exercises and related events took place at Catawba between Saturday, May 23 and May 27. The week's program began with the Senior Reception given by the Faculty on Saturday evening. On Sunday morning, Dr. Howard E. Ronthaler, President of Salem College, preached the baccalaureate sermon, and in the afternoon two musical recitals were given. On Monday, the usual tennis tournament was played, and in the evening of the same day, the Senior Play, "A Romantic Young Lady," pleased a very large audience. Tuesday was crowded with the meeting of the Board of Trustees, a business meeting of the Alumni Association, Class Day Exercises, Alumni Dinner, and the Alumni Address by Col. Clarence O. Sherrill, of Cincinnati, Ohio.

The formal Commencement on Wednesday was the climax for which all the previous events prepared the way. The program was as follows: Processional, March from Aida, Verdi; Invocation, Rev. Arch C. Cree; Hymn 17, Come Thou Almighty King; Scripture Reading, Dr. J. L. Morgan; Prayer, Rev. Marshall Woodson; Now is the Month of Maying, College Quartet; Address, President Frank P. Graham; The Two Grenadiers (Schumann), Bennett Linn; Conferring of Degrees, Dr. A. K. Faust; Presentation of President Graham for D. C. L., Hon. Stahle Linn; Award of Medals and Prizes, Dr. A. F. Faust; Benediction, Rev. L. V. Hetrick; Hymn 301, Onward Christian Soldiers; Re-cessional, Finale, Fifth Symphony, Beethoven.

Needless to say, the central event of the exercises was the conferring of the A. B. and the B.S. degrees on 64 happy young men and young women. On Dr. Frank P. Graham, President of the University of North Carolina, who delivered an excellent commencement address, was conferred the degree of Doctor of Civil Laws. This is the second honorary degree that new Catawba has ever conferred.

From beginning to end, the ceremonies were dignified and meaningful and were thoroughly enjoyed by an audience larger than the spacious auditorium could comfortably accommodate. But underneath the happy exterior that was in evidence, every one present felt deeply saddened that Dr. Hoke was no more with us to take the lead in these exercises.

Fortunately, by the special efforts of the Board of Trustees and the sympathetic attitude of all the members of the Faculty, the work of the College is going on apace. The Summer School is now in session, and the prospects for a large college enrollment in September are exceptionally bright. We are encouraged in our hope that the Board of Trustees will be able to find by September the proper man for President.

Allen K. Faust.

MARTHA ADAMS BUCHER WINS HONORS AT CEDAR CREST

Martha Bucher, the daughter of Rev. J. Frank Bucher, of Hunan, China, missionary of the Reformed Church, has just been graduated from Cedar Crest College, where she received the \$50 prize for the best work in Greek Literature during the past year. Miss Bucher is the last girl to have attended Cedar Crest College for a period of 11 years, since she was prepared at the Cedar Crest model school and Cedar Crest preparatory school, both of which the college was forced to abandon when it was ranked as a Class A institution by the State of Pennsylvania. Miss Bucher was interested in all forms of college activity and was



Martha Adams Bucher

especially active as the editor of the college newspaper, "The Crestiad." She belonged to the following activities: Student Government, Y. W. C. A., Athletic Association, "Crestiad" Staff, Chimes Club, Tabard, Blue and Gold Orchestra, Greek Play (May cast, June cast), Class Basketball Team, Class Hockey Team, College Hockey Team.

EVERY CHURCHMAN A BUILDER

The Convention of Reformed Churchmen to be held in Salem Church, Harrisburg, November 10-12, has many great objectives. Primary among these is what might well be built into a slogan "The Purpose of Having Every Churchman Become a Builder of the Kingdom." Naturally every man, in whom the spirit of God lives, wants to do constructive work in the world. He does not belong to those who

are inactive or so terribly radical in their activities that they demand the changing of the whole universe. Christian men do not want to be ciphers or fawned upon by their fellows. They want to take their place beside the hardest workers and do their big share. No argument is necessary to prove that Christianity at its best has never produced other than constructive ideas, designs, plans, movements. Christian faith, that it is truly Christian, turns down nothing but what is sinful and wrong and builds up nothing but what is divine and right.

Cecil Rhodes, before his passing, said, "There is so much to be done and so few at it." Now there is some definite work for every Churchman to do. The men of the Reformed Churchmen's League have a wonderful chance in their collective activity to help spread the Gospel of the Kingdom in all of the earth. If our men would make this one of their major objectives, to help put on and put over the whole modern program of Christian missions, there would be enough work to do for each and all. Into the world there must be built the true values of living, a real ethical urge, a strong social passion, a keen desire for the up-lift and betterment of men, and emphasis upon righteousness and integrity in economic activities and relationships, a high appreciation of Christian education, a standardization of the Christian home and living, and many other elements which give life to a Church, a nation and the world.

Practicing the principles of Christian Stewardship and giving their best to God and their fellow men, the members of the Reformed Churchmen's League will become a power and build memorials in the form of Christian personalities which they have helped shape up, and thus they will be building up a strong Church. We can definitely state, even before this Convention of Reformed Churchmen is held, that everything presented by way of speech, spirit, fellowship and program will be only constructive and help build the life of the men, the Church and the Kingdom.

John M. G. Darms.

Woman's Missionary Society News

Mrs. Edwin W. Lentz, Editor
311 Market St., Bangor, Pa.

Annual Meetings. Prior to the opening sessions of the Cabinet of the W. M. S. of General Synod, the Educational Commission, in session June 3-5, had a very comfortable and convenient headquarters in

France Hall, one of the comparatively new buildings on the campus of Heidelberg College, Tiffin, O. In this beautiful residence where 60 Heidelberg girls are living, the third floor was vacated and assigned to the members of the Educational Commission and the Cabinet. While in previous years, annual meetings of the Cabinet have been held at our Educational Institutions, the sessions of 1931 were convened for the first time during the school year.

With both the dean, Miss Ona Ruth Wagner, and the matron, Miss Mallie Royer, living at France Hall, every comfort and convenience for the guests was anticipated or supplied as soon as suggested. A student hostess having been assigned to each one of the six members of the "Educational Commission, it was an easy matter to become acquainted with the girls of France Hall. When the members of the Cabinet began to arrive all backwardness had disappeared and the spirit of fellowship moved with free rein. President and Mrs. Miller extended gracious welcome at the opening session of the Cabinet. At the close of the first day of of the Cabinet meetings, your correspondent was obliged to leave. Mrs. Henry S. Gekeler, of "The Christian World," will report proceedings of the Cabinet meeting for the next week's issue.

Among first interests of the educational program come Missionary Educational Institutes and the Reading Course. The Institute theme will be "This Means Me." Last year there were 39 Institutes with an attendance of 4,895. The Reading Course leaflet, to be published within the next few weeks, will have the completed list of books for this Triennium. Units earned during this Triennium will not be carried over for credit to the next. A Reading Course for Boys and Girls, compiled by Miss Heinmiller, will be published shortly.

Friends and Flowers. Nine years ago, the Cabinet met in Williard Hall, Heidelberg College. At that time, among its members, were three Tiffin women. Naturally, old acquaintances cannot be forgotten by visitors or hostess. This year the intimate friendships of those years were renewed during the social events, arranged by different friends and groups of friends for members of 1931 Cabinet. On Friday evening from 9 to 11 Mrs. B. B. Krammes entertained informally at her home. President and Mrs. Miller, on Saturday night, gave a reception to which were invited friends, members of the faculty and missionaries home on furlough. On Sunday evening supper for the members of the Cabinet was served by the missionary societies in Trinity Church and on Monday a brief visit was made to the missionary home. The President, with much regret, had to decline other invitations. The G. M. G. of Trinity Church kept a fresh sup-

ply of garden flowers in the parlors, halls and guest rooms of France Hall.

For the first time, the Woman's Missionary Society will have a representative on the Central Committee on the United Study of Foreign Missions. This will be helpful in the selection of Mission Study texts and advance preparation of foreign mission literature.

With the exception of the following, all Cabinet members were present: Mrs. John Lentz, Mrs. F. H. Diehm, Mrs. Maud Trescher, Mrs. M. G. Schmucker, Mrs. J. W. Fillman. Mrs. Diehm is recovering from an accident. Mrs. John Lentz will sail June 19 for England, Scotland and Germany. The others were detained at home by illness and death in the families.

Anniversary Dinner. Twenty-three years ago a Girls' Missionary Society, organized in St. Paul's Reformed Church, Butler, Pa., honored itself by taking the name The Mary Prugh Harnish Missionary Society—the name of Prugh and Harnish, in Western Pennsylvania, being synonymous with the highest ideals of life. After more than two decades, locally, the society is still referred to as the Girls' Mary Prugh Harnish Missionary Society, although a number of the "girls" were charter members. Recently an anniversary dinner marked the 23rd birthday. The president, Mrs. James G. Runkle, presided at the coffee table. Mrs. Mary Davy Yockey, of Zelienople, a charter member and the first president, gave an historical anniversary address. Among the greetings received was a letter from Mrs. Mary Prugh Harnish, now resident at San Gabriel, Calif.

BOOK REVIEWS

Attractive Parties for Children, by Lottie E. Fitch. Richard R. Smith, Inc., New York. 171 pp. Price, \$2.

True to its title, this is an attractive book of attractive party plans, designed for children's parties up to and including ten or eleven year-olds. There are twenty-six party programs arranged in a seasonal schedule according to their appropriateness for the twelve months of the year. Each program includes suggestions for invitations, games, favors, refreshments and prizes, and all within the scope of rather limited effort and expense. It is fully indexed also, with an index each for the above-mentioned suggestions. It should be an invaluable handbook for mothers and for teachers and superintendents of little children's departments in Church Schools.

A. N. S.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Federal efforts to stop the merger of the Standard Oil Company of New York and the Vacuum Oil Company were abandoned June 2 when the Department of Justice announced it would not appeal to the Supreme Court on the adverse decision handed down in the Circuit Court of Appeals in St. Louis in February.

The Presbyterian General Assembly went on record June 2 as severely censuring the Federal Council of Churches of Christ in America for the latter's issuing of such public statements as its tentative endorsement of birth control, but voted to remain within the Council and to appropriate for the Council \$18,000, which previously had been cut out of the Church's budget.

Katherine Holland Brown, well-known

writer, died at her home in Orlando, Fla., June 2. She won the John Day \$25,000 prize in 1927 for her book "The Father."

Fifteen persons were killed and 37 injured in a bridge collapse June 3 near Libourne, France.

Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, filed suit in the Supreme Court of the District of Columbia against Representative George H. Tinkham, of Massachusetts, for \$500,000 for alleged libel.

A collection of 1,632 volumes from the Winter Palace Library of the late Czar of Russia have been given to the Library of Congress. The works are in priceless bindings.

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Address for Folder

MARY M. COWPERTHWAIT
Forksville Pennsylvania

Hussein, former King of the Hedjaz, died June 4 and was buried the same day at the Mosque of Omar, Jerusalem. British and Moslem officials paid tribute to the dead leader.

Colonel Charles A. Lindbergh and Mrs. Lindbergh are planning a transpacific flight and tour of Japan and parts of China for a summer vacation in the monoplane in which they established a transcontinental record in April, 1930.

The submarine Nautilus, in which Sir Hubert Wilkins and a group of scientists hope to go to the North Pole, left Provincetown Harbor for England June 4.

Subscriptions to the treasury's offering of \$800,000,000 in bonds totaled more than \$6,000,000,000 or more than seven and one-half times the amount sought, Secretary Mellon has announced.

Mortimer L. Schiff, president of the Boy Scouts of America, philanthropist and sportsman, died suddenly at his home at Oyster Bay, L. I., June 4.

The giant German flying boat Do-X landed on the Brazilian island Fernando Noronha June 4, completing a flight of more than 1,400 miles from Porto Praia in the Cape Verde Islands, in 12 hours.

Plans for a Prohibition campaign more intense than any since the enactment of the 18th Amendment, aimed at obtaining dry planks in the platforms of the 1932 political conventions, at the nomination of dry candidates by both major parties, were outlined June 4 by Dr. Daniel A. Poling of New York, chairman of the Allied Forces, a new independent Prohibition movement. The campaign will start Sept. 8th.

Total deportations of aliens from the United States during April, 1931, numbered 1,897, the largest number deported for any month this year, according to an announcement by the Labor Department.

Secretary of State Henry L. Stimson intends to take a European trip this summer and visit the different capitals, as an advance preparation for next years' Disarmament Conference.

John Lawson Stoddard, noted American author and lecturer, who had lived in Italy for several years, died June 5 at his villa near Merano, at the age of 81.

Widespread drought conditions over North Dakota, Montana and Western Canadian Provinces are said to be threatening the spring wheat crop.

King Prajadhipok, of Siam, who was recently operated on for removal of a cataract from the left eye, has recovered full sight, his New York surgeon has announced.

American workers lost between \$2,500,000,000 and \$3,000,000,000 through wage cuts, unemployment and part-time work in the first quarter of 1931, according to the American Federation of Labor.

A total saving by the Navy Department of about \$25,000,000 of the moneys already appropriated for the service has been reported to have been guaranteed to President Hoover by departmental officials at the fifth economy conference at the Rapidan Camp June 6.

Secretary of the Treasury Mellon has sailed for Europe to attend the graduation ceremonies at Clare College, Cambridge, England, on the occasion of the completion of a post-graduate course in that institution by his son Paul. He

will be absent about six weeks and spend a vacation in England and France.

The conference which ended June 7 between Chancellor Bruening and Foreign Minister Curtius, of Germany on the one side, and Premier MacDonald and Foreign Minister Henderson, have been successful in a measure. The official report shows that both parties are agreed that there must be "international co-operation" to solve the present economic difficulties.

After a year of writing daily newspaper comments, former President Calvin Coolidge will take a vacation and start again with the writing of the articles in September.

Columbia University is to receive a \$2,000,000 endowment gift to establish a Graduate School of International Affairs. It is to be founded with the bequest of the late E. B. Parker.

The marriage temple housing the cabin in which the parents of Abraham Lincoln were married 125 years ago was dedicated at Pioneer Memorial State Park, Harrodsburg, Ky., June 12, with the Federal Government and four States represented.

Speakers at the World Convention of the Women's Christian Temperance Union at Toronto, Can., declared June 7 that governmental liquor control had failed in Canada and Sweden, and acclaimed the United States as "blazing the right trail to Prohibition."

According to reports from insurance companies, auto fatalities have increased in four months of 1931, 5.47 per cent. The number is 5,704.

The Commission appointed by the MacDonald Government, with the approval of the League of Nations, to determine the rights and claims of the Wailing Wall in Jerusalem, has decided that the property belongs to the Moslems, but rules that the Jews are to have access at all times for devotions.

The National Recreation Association has reported gains in public expenditures for recreation by communities in the United States and Canada, numbering almost one thousand during the year 1930, with an expenditure of \$38,518,194.

Fire which broke out in an oil-soaked pier at Norfolk, Va., June 7, was brought under control after seven city blocks and 400 feet of valuable waterfront property were destroyed. Twenty-one persons were injured.

Earthquakes shook most of the British Isles, part of Northern Europe and the Scandinavian peninsula June 7. A statement was issued at the Kew Observatory saying the shocks were felt as far South as the Isle of Wight.



PRESIDENT HOOVER AND THE EDITORS OF THE RELIGIOUS PRESS ON THE WHITE HOUSE LAWN
Courtesy of "The Christian Leader" (Boston)

Front Row (left to right): J. G. Snowden, *Presbyterian Banner*, Pittsburgh, Pa.; Lawrence L. Barber, the *Congregationalist*, Boston, Mass.; Nathan R. Melhorn, the *Lutheran*, Philadelphia, Pa.; A. W. Plyler, *North Carolina Christian Advocate*, Greensboro, N. C.; H. H. Price, *Methodist Protestant-Recorder*, Baltimore, Md.; Baroness von Loewenfeldt (guest); Miss Bess R. White, *World Call*, Indianapolis, Ind.; J. C. Carlile, *Baptist Times*, London, England; the President of the United States; Paul S. Leinbach, Chairman Editorial Council, *Reformed Church Messenger*, Philadelphia, Pa.; Samuel McCrea Cavert, Secretary Editorial Council, *Federal Council Bulletin*, New York City; Mrs. Olive R. Haviland, the *Friend*, Philadelphia, Pa.; Mrs. Sue C. Yeckes, *Friend's Intelligence*, Philadelphia, Pa.; L. O. Hartman, *Zion's Herald*, Boston, Mass.; Otto Press, *Der Friedensbote*, St. Louis, Mo.; John van Schaick, Jr., *Christian Leader*, Boston, Mass.; W. S. Campbell, *Presbyterian of the South*, Richmond, Va.; Geo. W. Waidner, *Reformed Church Messenger*, Philadelphia, Pa.

Rear Row (left to right): W. B. Witherspoon (guest); Nolan B. Harmon, Jr., *Baltimore Southern Methodist*, Baltimore, Md.; Robert A. Ashworth, *The Baptist*, Chicago, Ill.; S. J. Porter (guest); Howard Carson Blake (guest); George W. Griffin, *Religious Herald*, Richmond, Va.; David M. Sweets, *Christian Observer*, Louisville, Ky.; James E. Clarke, *Presbyterian Advance*, Nashville, Tenn.; Curtis Lee Laws, *Watchman-Examiner*, New York City; W. L. Darby, *Federal Council of Churches*, Washington; W. E. Gilroy, the *Congregationalist*, Boston, Mass.; W. A. Logan, *Lutheran Monthly*, Turtle Creek, Pa.; F. D. Nichol, *Review and Herald*, Washington, D. C.; W. E. Snyder, *Religious Telescope*, Dayton, O.; S. M. Grubb, the *Mennonite*, Berne, Ind.; L. E. Froom, the *Ministry*, Takoma Park, D. C.; C. R. Athearn, *Christian Standard*, Washington, D. C.; Allan E. Shubert, *Religious Press Association*, Philadelphia, Pa.

Letters to the Editor

A LETTER FROM PASTOR VERNIER

Vichy, May, 1931.

Dear Dr. Leinbach:

I have just left Chateau-Thierry, where I have spent ten years. I have had the great privilege to see, under my pastorate, the Memorial Church and parsonage built. Thanks to the Reformed Church in the U. S. A., and to their most devoted and distinguished representatives, Dr. James I. Good, Dr. W. Stuart Cramer, and Dr. Charles E. Schaeffer, that beautiful Church remains as a link between Reformed people of France and of the U. S. A., and above all, as a memorial to your brave soldiers who have given their lives for the sake of justice and liberty!

Having received a special call from the Reformed people of Vichy, the great watering place of France, I am now settled there where there is a great work to be done. I want to tell all my friends of the Reformed Church in the United States, that I shall never forget their kindness to me, and I want to tell you, dear Dr. Leinbach, how much I have appreciated the "Messenger," always so interesting, so actual, so "a la page," as we say.

Your readers will be interested in hearing that our Reformed Church of Vichy gives hospitality to the English speaking, the Russian and the Tehequo-Slovagues people who have services in their own language. I am very glad of this, as I feel that the less narrow-minded we are the better it is for Protestantism at large and in particular for the cause of our Lord Jesus Christ.

With all good wishes and kindest regards, I remain yours fraternally,

Gabriel Vernier.

Rue de l'Intendance,
Vichy, France.

A LETTER TO THE EDITOR

Dear Sir:

In your issue of March 19th, the challenge to read "Which Way Religion" by Ward, was presented, and after a careful reading I cannot help but present the opinion that we can here find at least food for thought, if not a complete explanation of the report presented by the delegates of the Social Service Commission of our Church as published in your issue of Feb. 19 referring particularly to the advice given the delegates on solving the unemployment problem.

I also wish to take this opportunity of congratulating you and express my appreciation for the high standard of the "Reformed Church Messenger."

Sincerely,

S. O. Solt.

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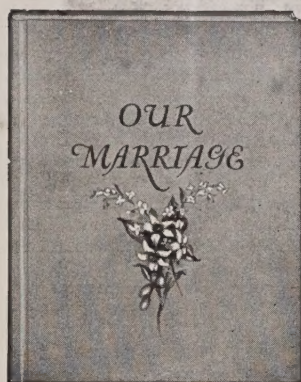
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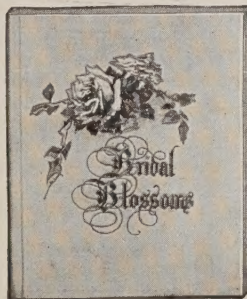
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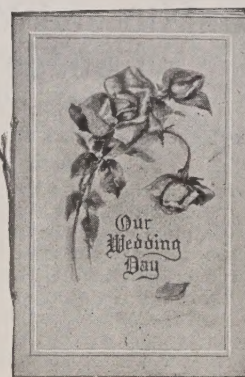
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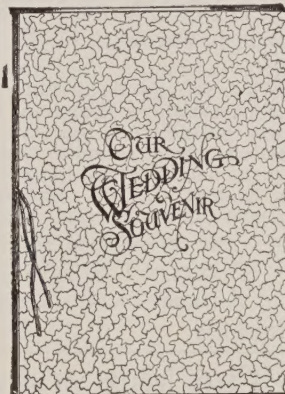
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THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Sunday, June 28, being Review Sunday, no notes are furnished this week.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

June 28: My Attitude Toward Other Races in this Country. Gal. 3:26-29

America is made up of many different races and nationalities. It is the most cosmopolitan nation on the earth. We

have here represented every race in the world. As to color we have the white, the yellow, the red and the black. As to creed we have almost every variety there is. As to language we speak many different tongues. The typical, the pure American scarcely exists. We are made up of many racial, national, lingual, creedal and social strains and strands. It, therefore, little behooves any one of us to look down upon any of the rest of us. None of us can call ourselves superior to the others. There is

no such creature as a native American. We all came from other countries or are the descendants of those who came here. There is no other country where this is so peculiarly the case as here in America. This is at once our glory and our problem. It constitutes our power and our peril. It is a wonderful thing that all these different races can here live together and enjoy equal rights and privileges and be animated by one common spirit. But to make this fact really effective is one of our greatest problems. The race question is one that has not yet been fully and finally solved. It breaks out in many different forms and sometimes assumes very serious aspects. Sometimes it comes to light in our social life, sometimes in our industrial life, sometimes in our political life, sometimes, indeed, in our religious life. There are race riots, especially between the

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whites and the blacks; there are social lines drawn and some races are segregated to themselves. As one travels in the South, for instance, one finds separate waiting rooms for whites and blacks. There are cars marked "white" and "colored," indicating the place each race is to occupy. There are hotels all over this country where a colored man cannot find accommodation and cannot be admitted into the dining room.

A few years ago the United States Government put a ban upon Japanese coming to this country. The Japanese exclusion act set up a barrier between the Americans and the Japanese.

It is in such forms that the different attitude towards the races in America expresses itself, and it has caused considerable feeling on the part of those who were discriminated against.

Now, over against this, what should be the Christian attitude towards these different races? One naturally asks—**what would be the attitude of Jesus?** Jesus was confronted by the same problem in His day. There were racial and national lines drawn in Palestine. There were the Jews, the Samaritans, the Romans, the Greeks. The Jews had no dealings with the Samaritans. They despised them and called them "dogs." But Jesus treated them as human beings. He broke down national and racial lines. He spake to a woman of Samaria who was a sinner. He held out as an example of brotherly kindness one who was a Samaritan, and the story of the Good Samaritan never loses its charm. Out of the ten lepers who were healed, only one returned to give thanks and he was a Samaritan. The same was true in regard to the Romans. The Jews hated them, and those among their number who collected taxes for the Romans were called "publicans" and some Jews thanked God they were not like the publicans who were sinners, but Jesus made friends with them, ate at their tables and enjoyed their hospitality. A colored man from Cyrene bore the Cross of Jesus up the rugged road to Calvary.

Jesus, therefore, refused to be governed by any of the social, national or religious differences of His day, and He would do the same if He were here today. He recognized no racial distinctions, but looked upon every man as a human being, as a child of God. The color of the skin, the language used, the customs followed were mere incidentals, perhaps accidentals, for beneath it all Jesus saw the infinite value of the human soul.

Now, the attitude of Jesus should be the attitude of His followers. In Christ there is neither Jew nor Greek, nor barbarian, nor Scythian, nor bond nor free, but all are one in Him. This does not mean that all races are on an absolute equality. There are manifestly differences, degrees among them, but all are to have equal opportunities and privileges. Christians should show a spirit of toleration and not of haughty superiority to others. All should be treated with proper respect, and their true worth recognized. It does not become us as Christians to look down upon others and call them names. Jesus taught us that we are to love and honor all men. That means that we are to seek to lift men up and help them to realize their true worth. If there are races living among us who are not as fortunate as we are, we are to help them to find themselves and bring out the latent possibilities that lie dormant within them.

But we are to do this not in any patronizing way, but in the spirit of brotherly love. Christ died for all men and therefore all are precious and worth while in His sight. The brotherhood of man overleaps all racial and national lines. If we truly believe in God we must also have faith in man, in every man, by whatever color or rank he may be known. Herein lies the great missionary motive that should actuate every Christian man or woman. We are our brothers' keepers. We must do good to all men. The whole race

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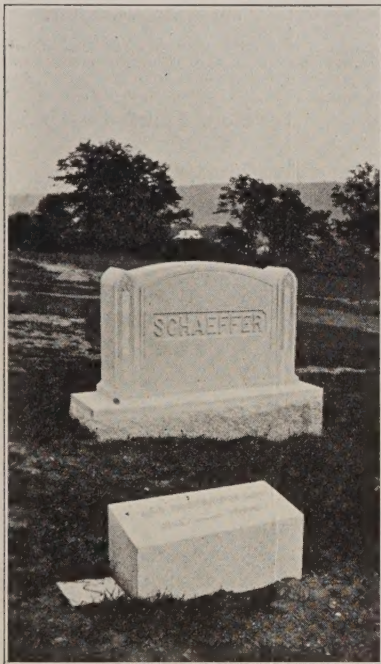
is so bound up in a common bundle that one portion of it cannot make real progress at the neglect of another. We all constitute one great family and if one suffers, all suffer.

The principle of democracy upon which America was founded implies that we must give every man an equal chance in this country. We must not set barriers between others and ourselves. But we are so prone to set up barriers to brotherhood, such as color, creed, caste, cash, so that human society is divided into many classes which frequently clash and cause many of our present-day disturbances and problems. The Christian Church stands for a universal brotherhood and only as this spirit dominates in life will the Church of Christ

fulfill its real mission in the world. In the Church all meet on a common basis and all are partakers of the grace of Christ which He offers to all alike.

AT THE GRAVE OF A FRIEND

The "Messenger" is pleased to show here-with a picture of the grave of one of the best friends this paper ever had, the Rev. Dr. Isaac M. Schaeffer, for almost 38 years pastor of Zion's Church, Ashland, Pa. The Reformed Church remembers with grateful appreciation the faithful labors of this man of God who dedicated himself so fully to the manifold activities of the Christian pastorate. Over his last resting place (in May, the month of his birth) has just been erected the beautiful and costly monument shown in the picture, which is the gift of some of his very good friends, both in and out of that congregation. It is a worthy tribute of affection to a great-hearted pastor who lived himself lovingly into the life of his community.



In Remembrance of Dr. I. M. Schaeffer

Dr. Schaeffer's widow, Mrs. Margaret E. Schaeffer, now of Mt. Carmel, Pa., their daughter, Mrs. Marion N. S. Eltringham, and their son, Harold D. Schaeffer, unite in this expression of appreciation:

"There are no words printed that can express the appreciation of his family. The sad ending of a wonderful trip, the main object of which was to visit his two brothers in Los Angeles, Calif., in July, 1929, is something that can never be erased from the memory of his loved ones. The return home of wife and son to find so many kind friends ready to do everything that could be done will never be forgotten. The beautiful monument erected in his memory shows that his many kind friends and ours have a very warm place in their hearts for him and us. We, the family, wish to thank every one through your wonderful 'Messenger,' which he so dearly loved."

OBITUARY

THE REV. GEO. ABRAM WHITMORE

Rev. George A. Whitmore, fourth son of Elder Samuel and Sophia (Evers) Whitmore, was born May 15, 1848, near Staunton, Augusta Co., Va. He died May 22, 1931, at Lancaster, Pa., after an illness of four weeks, the culmination of 13 years of intermittent suffering, aged 83 years and 7 days.

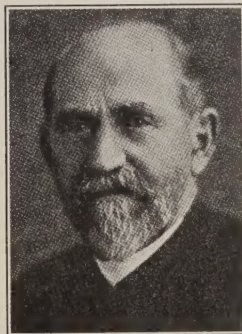
Reared in the bosom of a Christian home, he was early made a child of the Covenant

by baptism by Rev. Daniel Feete, pastor of St. Michael's Reformed Church, where he was catechized and confirmed by Rev. John C. Hensel, pastor of the Mt. Crawford Charge. He came of a priestly family, four uncles, brothers of his devout mother, and three of his brothers having been ordained ministers.

When eight years of age he went to live with his maternal grandfather, Mr. John Evers, near Cross Keys, Rockingham Co., where during a five-year residence he witnessed the battle of Cross Keys, June 8, 1862. The battlefield was centered on his grandfather's farm. The carnage and loss by destruction of the property made a lasting impression on his youthful mind, as he helped to bury the dead. With the death of his grandfather, whose demise was hastened by the results of the battle, he returned to his paternal home in Augusta County.

He received his elementary education in the "subscription" schools of that day and subsequently at White Hall, Pleasant Grove and Mt. Crawford Academies. September, 1869, he entered Mercersburg College, as a student for the ministry. He was graduated from that institution in 1875. He was a member of the Marshall Literary Society. That fall he began the post-graduate course in Theology, under the regime of Dr. E. E. Higbee and Professors J. B. Kershner and D. Y. Heisler, and was graduated with the degree of Master of Arts on his 30th birthday.

At the annual meeting of the Virginia Classis at St. Michael's, his home Church, June, 1878, he was examined and recommended for licensure, by a committee consisting of Drs. John A. Hoffheins and John C. Bowman. He was commissioned, at that meeting of Classis, to visit communities in West Virginia, and the Shenandoah and Page Valleys of Virginia, where the Reformed Church had a number of congregations prior to the Civil War.



The Rev. George Abram Whitmore

After visiting a number of those localities during the summer and fall, holding services in Presbyterian and Methodist Churches and schoolhouses, Mr. Whitmore found that the Reformed Church members had been absorbed by other denominations. He, therefore, reported to Classis that, unless funds were available for the rehabilitation of the congregations, he did not deem it expedient to prosecute the investigation further. The Classis was forced to drop the matter.

In 1879 he accepted a call to the St. John's Charge, Armstrong Co., Pa. He was ordained and installed as pastor of the charge of three congregations at St. Mark's Church, Eddyville, by a committee of Clarion Classis, consisting of Dr. D. S. Diefenbacher, Revs. A. K. Kline and T. R. Dietz, in June of that year.

On Oct. 20, 1880, he was united in marriage with Miss Sarah Elizabeth Lichliter, at Woodstock, Va., by the bride's brother, Rev. W. F. Lichliter, assisted by her pastor, Dr. George H. Martin. Five children were born to them, one daughter and four sons. Besides the widow he is survived by these children: Ethel Elizabeth, Bernard L., Rev. George M., and Raymond Evers. One son, Jay Dinges, died in infancy. One brother, Rev. Dr. Samuel L. Whitmore, of



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Forreston, Ill., also survives. The daughter is a graduate of Hood College and the three sons are alumni of Franklin and Marshall College.

In 1883, Rev. Mr. Whitmore accepted a call to the pastorate of the Mill Creek Charge, Mt. Jackson, Va. During this pastorate a debt on Grace Church was paid, a new congregation, Emanuel's, was organized in the town of Mt. Jackson and a parsonage built there. At the 1885 meeting of Virginia Classis at Martinsburg, W. Va., he was honored with the presidency of Classis.

Jan. 1, 1889, he accepted a call to the pastorate of the Thurmont Charge, Maryland Classis, consisting of four congregations. During a pastorate of 17 years, old debts were paid, Trinity Church, Thurmont, rebuilt and the parsonage remodeled. There were 561 new members added to the four congregations. He wrote a sketch of the charge, dating back to colonial times. He was twice honored as a delegate to General Synod, at Dayton and Canton, O. For 3 years he was a member of the Board of Home Missions from Potomac Synod. He was also a member of the Board of Regents of Mercersburg Academy in 1893. In 1892 he attended the Ecumenical Council of the Reformed Churches holding the Presbyterian System at Toronto, Can., filling the vacancy caused by the absence of Dr. John H. Prugh. He was a member of the Masonic Order, of the Junior Order of United American Mechanics and of the Knights of Pythias while at Thurmont.

In 1906, he became pastor of Zion's congregation at Millersville, Pa., where he served for 12 years, until illness forced him to retire from the active ministry.

Realizing the necessity of systematic records for the Church, he devised a new record book designed to aid pastors in keeping such data. The Church and parsonage during his pastorate at Millersville, were remodeled at considerable expense and 3 Church building funds were subscribed.

Seven ministers of the Gospel, six Reformed and one Methodist, have gone forth from the four charges he served. Rev. Mr.

Whitmore was an indefatigable worker in his chosen profession and was revered by citizens of the communities in which he served, both in and out of the Churches in which he ministered. As a pastor he rendered an important service which is attested by the kindly remembrances sent him on his 83rd birthday by those whose lives he touched with spiritual counsel.

The funeral services were held May 24, at 3.30 P. M., at the home of his daughter, 302 W. Orange St., Lancaster, in charge of Rev. Wm. T. Brundick, of Millersville, who had followed the deceased in two pastorates, the first being at Mt. Jackson. Others who had part in the simple rites were Rev. F. W. Teske, of Harrisburg, president of Lancaster Classis and pastor of one of the sons of the deceased; Revs. Geo. P. Seibel and John F. Frantz, both of Lancaster. Burial was made in Woodstock, Va., where Revs. Wayne H. Bowers and Chas. E. Robb officiated.

ELDER JOSEPH A. SEIBERT

On May 8, 1931, St. Paul's congregation, Clear Spring, Md., lost one of its faithful members in the person of Jos. A. Seibert. Mr. Seibert had been in failing health for some time, but was only confined to his bed about four weeks. His death came while confined in the Washington County Hospital. He was 74 years of age. Mr. Seibert had been active in Church work practically all his life. He served as an officer for almost 50 years. He was well known over Maryland Classis and Potomac Synod, having served as a delegate to both a number of times. He served his Church as treasurer for the past 7 years. He also was one of the organizers of Dry Run S. S. and served as its superintendent for a period of 43 years. He was teacher of the Young Men's Class in the St. Paul's S. S. for a number of years. He was a delegate to the World's S. S. Convention in Los Angeles in 1928. He served as superintendent of the D. V. B. S. for 3 years. His counsel was generally sought in all kinds of Church work. His kind disposition and his great interest in Kingdom work won for him a large circle of friends who deeply mourn his loss. Mr. Seibert always showed a spirit of liberality in his Church. He was also interested in community projects, especially in the temperance movement. He was one of the organizers and served as a director of the Clear Spring National Bank. He was a very successful farmer. In politics he was a Democrat; and served as County Commissioner for one term. The passing of such a Churchman and useful citizen will be greatly felt.

The funeral was held from his home on Monday, May 11, at which time a large number of friends and neighbors gathered to pay the last tribute of respect. The funeral service was in charge of Rev. H. A. Fesperman, pastor of Christ Church, Hagerstown, assisted by two former pastors, Revs. J. E. Klingaman and Felix B. Peck, and by Rev. C. Earl Gardner, of Roaring Springs, Pa., a son of St. Paul's congregation. The Consistory members acted as honorary pallbearers, while young men from the S. S. class he taught were the active pallbearers. The Consistory at a regular meeting passed resolutions, signed by E. E. Snyder, secretary, expressing their sense of loss, paying tribute to his outstanding usefulness and devotion, and commending his widow and two sons to Him Who alone can sustain and comfort the heart.

HORACE GUTELIUS DURBIN

Attorney Horace Gutelius Durbin, one of the leaders of the bar in this part of the state, highly esteemed local citizen, prominent Church and civic worker, the man who drafted the charter for the Borough of New Kensington, Pa., died at 3.45 A. M. Thursday morning, Apr. 16, 1931, in the Citizens' General Hospital, after a short illness.

Mr. Durbin was born Nov. 25, 1867, in

NEW BOOKS

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Lykens, Dauphin Co., Pa., son of the late James and Sarah Gutelius Durbin. His father was a practicing attorney at Lykens, Pa., and his mother was the daughter of the late Rev. Samuel Gutelius.

Mr. Durbin received the preparatory part of his education in the public schools of his native town, graduating from the high school in 1886. He matriculated in the law school of the University of Pennsylvania, graduating in 1889, with the degree of Bachelor of Laws. He took the keenest interest in the subject of law, and during his time at the university he was a member of the E. Spencer Miller Moot Court Club and was extremely active in the debates of the organization. He was a member of the Phi Delta Phi Fraternity.

Upon his graduation, he was admitted to the bar in Philadelphia, and then went to Harrisburg, where his father at that time was a prominent attorney. He practiced with his father for a short time, then severed his law connections with the elder man and went to Pittsburgh, where he was admitted to the bar of Allegheny County and practiced for a time. He also did reportorial work for the old "Pittsburgh Times." He was elected the first borough solicitor of New Kensington, in which capacity he served for 17 years. He also was solicitor of Arnold School Board for 20 years.

Mr. Durbin was active in the general political situation in New Kensington and Westmoreland County and represented the latter in several Republican conventions, being a member of that party and a staunch supporter of its principles and policies. His practice was in every respect

successful. He was a man admirably fitted for the work in which he was engaged, and much of the important litigation in his community was entrusted to him. He was a member of the State Supreme Court and the United States District and Circuit Court.

He introduced the motion to organize the Y. M. C. A. in New Kensington at the first organization Dec. 3, 1901, in Trinity Reformed Church. He was a member of the building committee and of the committee which drafted the "Y" constitution, assisted by Rev. N. S. Fiscus and T. K. Cree, Jr. On Dec. 13, 1901, he was elected a director of the Y. M. C. A. and served continuously in that position until Oct. 9, 1930. He was president of the Board for 21 years.

Mr. Durbin was a charter member of Trinity Reformed Church, and served as superintendent of the S. S. for 33 years. He was a man whose Christian character was ever an inspiration and an influence for the highest type of community service and citizenship.

Mr. Durbin was married to Florence McAdoo June 28, 1900, at Edmon, Armstrong Co., Pa. She survives him; also two daughters, Mrs. Dorothy Durbin Zilliac, of New York City, and Miss Florence Durbin, at home; also one sister, Hannah Amelia Durbin, of Harrisburg.

Funeral services were held on Saturday afternoon at 2.30, from the home, conducted by his pastor, Rev. R. Vincent Hartman, who was assisted by Rev. F. L. Kerr, of Homewood, Pa. Interment was made in Plum Creek Cemetery, New Texas.

R. V. H.